Dedication

To The Bridegroom, His bride and
the friends of the Bridegroom

"**He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled**."

God the Lamb

"And Abraham said, My son, God will PROVIDE HIMSELF A LAMB for a burnt offering: so they went both of them together."

To Exegete

To gratefully ***Count*** scripture and ***Think*** scripturally ***from*** the Vantage Point *of* **Christ** in the Word and when Applying the Word to ***life***

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared[G1834] ***him.***

From the Author:

The Motives, Values and Approach and my heart's desire and prayer for you the reader is that you will first gratefully receive these words and subsequently seek to discern, internalize and understand them. However, my prayer is that you will seek to understand the words herein first within their combined and accumulated contexts. For therein (combined and accumulated context) lies the God-View coterminist vantage point only seen through calvary colored glasses with the very words of God providing the pictorial backdrop. I have had no desire or intention to create or develop this work as an academic pursuit (*pursued* with the natural mind) but rather as a reflection and scriptural illustration of God's *revelation* **of <u>Himself</u>** in **<u>His</u> Word** to **<u>His</u> creation**.

Your Brother in Christ,
-Don

What do you think of Christ?Matthew 22:42
Is the test!
to FIND both your **State** and your **Stand**,
It matters not your life station;
You cannot be right in the rest Until you think rightly
THE SON OF MAN!©

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Coterminous - 3 Part Introduction

Where noted throughout this brief work, compare: any *Topic A* "**v**" *Topic B* as "**In Contrast**" defines "**v**" herein.
Consequently, based on the concept(s) provided from:

- **"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken."**
  compared to **"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."**

From this understanding I ask you to read this book from the perspective of:

- **"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with**

spiritual." "Holding forth the word of life…"

While avoiding:

➔ **"the vision of all is become unto you as the words of a book that is sealed, which men deliver to ONE THAT IS LEARNED, saying, Read this, I pray thee: and he saith, I CANNOT; FOR IT IS SEALED: And the book is delivered to him THAT IS NOT LEARNED, saying, Read this, I pray thee: and he saith, I AM NOT LEARNED. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by THE PRECEPT OF MEN: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of**

things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

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1. **"Bold, Highlighted and Underlined Quotations"** (BHUQ) are included to reflect and deploy the Beauty and Authority of the Authorized Version of the Holy Scriptures. All included **CAPS** within these (BHUQ) passages will be simply deployed as an effort by this author to pinpoint and accentuate subject matter relating to the topic emphasized within its *triangulated* context as it relates to this overall topic of **coterminism**. This emphasis will apply to both the English language rendering provided and the adjacent deeper (superscripted strong's concordance numbered reference); ALL prayerfully from the revelation of the vantage point of Christ **"if God permit."**

Note: My *Triangulation* Tie-in rests on and is predicated by **"And beginning at Moses and**

all the prophets, he expounded unto them in all the scriptures the things CONCERNING HIMSELF." "And he said unto them, These *are* the words which I SPAKE unto you, while I WAS yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, CONCERNING ME."

God, throughout The Old Testament (Pre Law, Intra Law and Post Law) presented and orientated us with **Grace** *because* of His person; then in the New Testament God demonstrated His person *for* **Grace**; and lastly in this Church Age, God *manifests* Himself *as* **Grace** - **"Then OPENED HE their understanding, that they might understand the scriptures,"** This (*because/for/manifests as*) triangulation tie-in centers on the continual declaration of he who causes our hearts to burn within us! In reading herein, hold to the fact that all scriptural truth centers on the Person and Work of Christ; **"Now THE LORD IS THAT SPIRIT: and where the Spirit of the Lord *is*, there *is* liberty."**

“But speaking the truth in love,[G26] may grow up into him in all things, which is the head, even Christ:”

“For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."[G26] “For all the law is fulfilled in one word, even in this; Thou shalt love[G25] thy neighbour as thyself.”

“But God commendeth[G4921] his love[G26] toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

“For through him we both have access[G4318] by one Spirit unto the Father.”

“By whom also we have access[G4318] by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

“And above all these things *put on* charity,[G26] which is the bond of perfectness.”

“But speaking the truth in love,[G26] may grow up into him in all things, which is the head, *even* Christ:”

Access”[G4318] through this connective tissue[G4883] (defined as being fitly framed together; fitly joined together) which is undeniably **commended (love[G26])** for revelation and the spiritual license of liberty (within the coterminism of grace),
one can begin to embrace, **“Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” “For we have this treasure[G2344] (THESAURUS) in earthen vessels, that the excellency of the power may be of God, and not of us.”**

Grasping this fact and holding it in His righteousness we may **“shine as lights in the**

world; Holding forth the word of life…" since our "…hearts might be comforted, being KNIT TOGETHER in love[G26], and unto all riches of the full assurance of understanding, to the acknowledgement of THE MYSTERY OF GOD, AND OF THE FATHER, AND OF CHRIST; IN WHOM ARE HID ALL THE TREASURES[G2344] of wisdom and knowledge." "For not he that commendeth[G4921] himself is APPROVED, but whom the Lord commendeth"[G4921]

The "breadth, and length, and depth, and height;" of Coterminosity: *"All things are a singular boundary/event to the eternal Godhead independent of the confines of time.*

The "breadth, and length, and depth, and height" of Coterminosity:
"All things are a singular event to the eternal Godhead independent of time."
PAST
"Hath Delivered"
"...whole spirit and soul and body be preserved..."
2 Corinthians 1:10a "spirit"
PRESENT
"Doth Deliver"
"...whole spirit and soul and body be preserved..."
2 Corinthians 1:10b "soul"
FUTURE
"Will Yet Deliver"
"...whole spirit and soul and body be preserved..."
2 Corinthians 1:10c "body"
THE KEY OF DAVID
And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.
When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.
"...shall he appear..."
"...hath he appeared..."
"...now to appear..."
Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:(v12b7)

Preservation v. Inspiration

“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:” “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

coupled with **“And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.”**

cf. “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.”

Preservation: Old Testament

"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. THOU SHALT KEEP THEM, O LORD, thou shalt PRESERVE THEM from this generation for ever."

"**For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."**

Inspiration: New Testament

"For the prophecy came not in old time by the will of man: but holy men of God spake as THEY WERE MOVED BY the Holy Ghost."

"And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved[G5083] blameless unto the coming of our Lord Jesus Christ."
cf. "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and

hast kept[G5083] my word, and hast not denied my name."

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2. **"Bold, Italicized Quotations"** are of select faithful few exegesists[G1834] *(comparers that declare Christ the Sun of Righteousness in their writing/teachings)* practitioners of the Authorized KJV of the Holy Scriptures

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared[G1834] him."
"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

3. "Quoted (where possible) and *Italicized*" excerpts are that of a couple of select faithful expositor's "explainers" of the Authorized KJV of the Holy Scriptures. By employing this "illustrative content," It is the sole intent of this author to side step the extensive semantic discourse of so many in

this camp of virtuous verbal and written wordsmithery.

Coterminous definition **Oxford Dictionary** - “Having the same boundaries or extent in space, time or meaning.

Coterminous definition **Webster's 1828 Dictionary** - “Bordering upon; touching at the boundary; contiguous…”

Examples:

- **Geographical**: Two countries that share a border are coterminous.
- **Time-bound**: A contract might be coterminous with the project’s duration, meaning both end at the same time.

ChatGPT **AI Inquiry** - “There is no specific published religious work dedicated solely to the concept of coterminosity. However, the idea of coterminous boundaries often appears in religious texts and traditions when discussing the relationship between the divine and the earthly, or between different realms of existence. For example, in **Buddhism**, the teachings in the *Tripitaka* and the *Mahayana Sutras* often explore the boundaries between

the material world and spiritual enlightenment, with discussions on how these realms can overlap or interact.

In **Christian mysticism**, the theme of interconnectedness between the divine and human souls can be seen in works like *The Cloud of Unknowing* and other mystical writings that address the union of the soul with God, which might reflect a form of **spiritual coterminosity**"

AWARENESS ONE:

The Witness to the Christian –
The Person and Work of Christ

"…FALL FROM…" v. "FORMED..OF…"

"**Let there be light…it is finished**." The seven single most important book-end grouping of words ever spoken "…**because greater is he that is in you, than he that is in the world.**"

My Coterminous foundational Holy Scripture Statement: **"And he said unto them, I beheld[G2334] Satan as lightning FALL FROM heaven."** contrast that statement in the light of **"And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters."** with **"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also**

that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Realizing, **"How art thou FALLEN FROM heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!"** and **"Thou hast been IN EDEN THE GARDEN OF GOD; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou *art* the anointed cherub that covereth; and I have set thee *so:* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee."**

"And the LORD God FORMED man OF the dust of the ground, and breathed into his nostrils the breath[H5397] of life; and man became a living soul." compare "**To whom**

hast thou uttered words? and whose spirit[H5397] came from thee?" "All the while my breath[H5397] is in me, and the spirit of God is in my nostrils;" "But there is a spirit in man: and the inspiration[H5397] of the Almighty giveth them understanding." "The Spirit of God hath made me, and the breath[H5397] of the Almighty hath given me life." "If he set his heart upon man, if he gather unto himself his spirit and his breath;[H5397] All flesh shall perish together, and man shall turn again unto dust." "The spirit[H5397] of man is the candle of the LORD, searching all the inward parts of the belly." "For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls[H5397] which I have made."

God having formed that first man from the dust of the ground and subsequently breathed *HIMSELF* into that man instantly and supernaturally **"PRESERVED"** *HIMSELF* within that first man as the one true progenitor of humanity. Additionally, we receive

confirmation from New Testament enlightenment that the **child of God in Christ Jesus** is (KEPT/PRESERVED by the Word of God: (the Spirit of Christ): **"And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be PRESERVED[G5083] blameless unto the coming of our Lord Jesus Christ."** and **"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and PRESERVED[G5083] in Jesus Christ, *and* called:" "Because thou hast KEPT[G5083] the word of my patience, I ALSO WILL KEEP[G5083] thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."**

Finally, by bringing *HIMSELF* through the first man and presenting *HIMSELF* as the last man breached the final threshold to the Happiness Equation and unlocked what was in place from the beginning with mathematical precision this final guide by stating via that very same inspiration: **"He (GOD) must INCREASE[G837], but I (man) must decrease[G1642]."**

“And other fell on good ground, and did yield fruit that sprang up and increased;[G837] and brought forth, some thirty, and some sixty, and some an hundred.” “I have planted, Apollos watered; but God gave the increase.[G837] So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.”[G837] “But speaking the truth in love, may grow up[G837] into him in all things, which is the head, even Christ:” “And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth[G837] with the increase of God.” “As newborn babes, desire the sincere milk of the word, that ye may grow[G837] thereby:” “But grow[G837] in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”

Understanding guides us to the vantage point in order to see **“Thou madest[G1642] ➔ him a little lower [G1642] than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:” “But we see Jesus, who was made[G1642] a little lower[G1642] than the angels for the suffering**

of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

He further clarified; **"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold[G2334] my glory, which thou hast given me: for thou lovedst me before the foundation of the world."**

Having powerfully and overtly intimated that at some point in the not so distant future he will be revealed as the one (as He is); **"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."** as well as **"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."**

Taking spiritual license in the liberty of "**instruction in righteousness**," this author contends that the head of the enemy (the adversary) of the bride of Christ (the church)

having been dispatched from the "**covereth**" of the throne of God for the **"iniquity was found"** in him. **Found** himself FALLING "**as lightning from heaven**" (*and coterminous with*) "man" BEING FORMED FROM the dust of the earth! Literally, witnessing the "**increase**" of man's initial position being created as he decreased from his **"first estate;"** God, only later via revelation (in HIMSELF and as HIMSELF) through that very same created man; "He (God) must increase[G837], but I (man) must decrease[G1642]."

God revealing via the splendor of our "spirit man" providing access that we may understand and by synergising[G4903] (or *"coterminising"*) with the free will of mankind we can know with certainty that: **"I have planted, Apollos watered; but God gave the increase."[G837]So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.[G837]"** This "*coterminising*" *(author's inflection)* is made evident in this manner: **"And they went forth, and preached every where, the Lord working with[G4903] *them*, and confirming the word with signs following. Amen."** cf. **"And we**

know that all things work together[G4903] for good to them that love God, to them who are the called according to *his* purpose." cf. **"We then, *as* workers together[G4903] *with him*, beseech *you* also that ye receive not the grace of God in vain."** cf. **"Seest thou how faith wrought[G4903] with his works, and by works was faith made perfect?"**

Consequently, **"In whom all the building fitly framed together groweth[G837] unto an holy temple in the Lord:"** only by surrendering to these facts as the value of true happiness one can: **"Trust," "Delight," "Commit,"** while we **"Rest," and "Cease."** This is the **"evident token"** and outward manifestation of the true substance of "*vessel-hood*" *(author's inflection)* or of being a *"***vessel unto honour"** reflecting **"the goodness of God."**

Authors Side Note - "Mark/Token":"Decrease"

"And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a MARK[H226] upon Cain, lest any finding him should kill him."

10 Verses[H226] "Token"

“And the blood shall be to you for a TOKEN[H226] upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.” this should shed light on **“Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own WORKS were evil, and his brother's righteous.”** cf. **“For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.”**

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AWARENESS TWO:

Judicial Machinery of The Cross

Galatians 5:10 - 12 cf. Matthew 5:19

“I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.” “I would they were even cut off which trouble you.”

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”

When considering that **“God,**….**Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, BY WHOM ALSO HE MADE the worlds; Who being the brightness of *his* glory, and the express image of his person, and UPHOLDING ALL THINGS by the word of his power, when he had by himself purged our sins, SAT DOWN on the right hand of the Majesty on high;”** we **begin to recognize the basic understanding of “How shall we escape, if we neglect SO GREAT[G5082] salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to HIS OWN WILL?” “WHO DELIVERED us from so great[G5082] a death, and DOTH DELIVER: in whom we trust that he will YET DELIVER *us*;”**

In confessing *our own will* it becomes evident through **“HIS OWN WILL”** with our calvary colored glasses, that **“we see Jesus, who was**

made a little lower than the angels for the suffering of death, crowned with glory and honour; that he BY THE GRACE OF GOD SHOULD TASTE DEATH FOR EVERY MAN. For it became him, FOR WHOM *ARE* ALL THINGS, and BY WHOM *ARE* ALL THINGS, in bringing many sons unto glory, to make THE CAPTAIN OF THEIR SALVATION PERFECT through sufferings. For both he that sanctifieth and they who are sanctified *ARE* ALL OF ONE: for which cause he is not ashamed TO CALL THEM brethren," *meaning* God says what *He means* and *means what he says*.

"And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that THROUGH DEATH he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime

subject to bondage." "Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a MERCIFUL AND FAITHFUL high priest in things *pertaining* to God, to make reconciliation for the sins of the people.
For in that HE HIMSELF HATH SUFFERED BEING TEMPTED, he is able to succour them that are tempted."

"Wherefore, holy brethren, partakers of the heavenly calling, consider THE Apostle and High Priest of our profession, Christ Jesus;" "Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his

own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as THE HOLY GHOST SAITH, To day IF YE WILL HEAR his voice,"

"Wherefore I WAS GRIEVED with that generation, AND SAID, They do alway err in *their* heart; and they have not known MY WAYS." "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." "Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. For UNTO US WAS the gospel preached, AS WELL AS UNTO THEM: but THE WORD preached did not profit them, not being MIXED WITH FAITH in them that HEARD *it*. For we WHICH HAVE BELIEVED DO ENTER into rest, as he said, "As I have sworn in my wrath, if they shall enter into my rest: although the works WERE FINISHED FROM THE FOUNDATION of the world." "There remaineth therefore a rest to the people of God. For he that IS ENTERED INTO

HIS REST, HE ALSO HATH CEASED FROM HIS OWN WORKS, as God did from his."

"Neither is there any creature that is not manifest IN HIS SIGHT: but ALL THINGS *ARE* NAKED AND OPENED UNTO THE EYES OF HIM WITH WHOM WE HAVE TO DO. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin." "And being made perfect, he became THE AUTHOR OF ETERNAL SALVATION unto all them that obey him;" "For every one that useth milk *is* UNSKILFUL IN THE WORD of righteousness: for he is a babe. But strong meat belongeth to them that are of FULL AGE, *even* those who by reason of use have their SENSES EXERCISED TO DISCERN both good and evil." "And this will we do, if God permit."

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AWARENESS THREE:

The First Principles

"For when for the time ye ought to be teachers, ye have need that one teach you again which be THE FIRST PRINCIPLES OF THE ORACLES OF GOD; and are become such as have need of milk, and not of strong meat." (Hebrews 5:12) cf. **"Behold, God WILL NOT CAST AWAY a perfect *man*, neither will he help the evil doers:" (Job 8:20) "Then Job answered and said, I know *it is* so of a truth: but HOW SHOULD MAN BE JUST with God? If he will contend with him, he cannot answer him one of a thousand." (Job 9:1-3) "If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. FOR *HE IS* NOT A MAN, AS I *AM, THAT* I SHOULD ANSWER HIM, *AND* WE SHOULD COME TOGETHER IN JUDGMENT." (Job 9:30-32)** cf. **"Called of God an high priest after the order of Melchisedec." (Hebrews 5:10)**

"Therefore leaving the principles of the doctrine of Christ, let US GO ON UNTO

PERFECTION; . . . And this will we do, IF God PERMIT." (Hebrews 6:1, 6:3)

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed THE CHURCH OF GOD, which HE HATH PURCHASED WITH HIS OWN BLOOD." (Acts 20:28)

The Word of God says Jesus was **"made in the LIKENESS of men."** Don't lose that word out of the verse, **"the LIKENESS of sinful flesh."** The Bible doesn't say He was born of sinful flesh, but was made **"in the LIKENESS of sinful flesh."**

- ➔ **"But made himself of no reputation, and took upon him the form of a servant, and was made IN THE LIKENESS of men:" (Philippians 2:7)**
- ➔ **"For we HAVE NOT an high priest WHICH CANNOT be touched with the feeling of our infirmities; but was IN ALL POINTS tempted like as we are, yet WITHOUT SIN." (Hebrews 4:15)**
- ➔ **"For what the law could not do, in that it was weak through the flesh, God sending**

> **his own Son IN THE LIKENESS of sinful flesh, and for sin, condemned sin in the flesh:" (Romans 8:3)**

Let's address an independent portion of this verse: "**YET WITHOUT SIN."** For without a firm grasp on a *Christ Centered vantage point with Calvary Colored glasses,* one could misconstrue from **"IN ALL POINTS TEMPTED LIKE AS WE ARE"** that, because this word says Jesus was tempted like we are (as some believe), so the implication leaves the possibility of His yielding to temptation.

"They believe if He was tempted like we are, and since we have the possibility of yielding to temptation and falling into sin, then Jesus must have had the same possibility. To them that is what the verse implies. Otherwise, they say, His temptation served no purpose."

However, as you will see in *AWARENESS EIGHT:* **Blood of God: Person and Work of Christ - Mission to "preorganize" wheat from tares**, Jesus' temptation served SPECIFIC purposes as far as God is concerned, and there was SPECIFICITY to it. There was a definite reason for Christ being tempted by Satan in the

wilderness. The fact is, that **“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was IN ALL POINTS tempted like as we are,”** simply doesn’t imply THE POSSIBILITY OR THE IMPOSSIBILITY of Christ sinning. It simply makes the statement THAT JESUS DID NOT. It does not imply ONE WAY OR THE OTHER whether He could or He couldn’t. It SIMPLY says that He was **“without sin.”**

- ➔ **“And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.” (Luke 3:22)**
- ➔ **“And there came a voice out of the cloud, saying, This is my beloved Son: hear him.” (Luke 9:35)**
- ➔ **“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.” (Matthew 17:5)**

“Remember that temptability does not automatically mean susceptibility. Just because the Lord was tempted by the devil [it] *does not*

mean that He could have yielded to that temptation had He wanted to. It doesn't mean that at all. It is believed by some that Christ could have sinned when He was tempted by the devil; they think the devil put Him on the spot in the wilderness."

"Then was Jesus LED UP OF the Spirit into the wilderness TO BE tempted of the devil." (Matthew 4:1)

"I wouldn't say the devil had the upper hand at all. I would say the Holy Spirit was in charge of the whole thing. The Bible says, the Holy Spirit led Jesus into the wilderness for the express purpose of being tempted by the devil. Satan didn't catch Him off guard out there. He didn't have the Lord on the spot. Jesus knew he was coming. He was waiting for him. He had known it (temptation by the devil) was coming forever. Salvation's plan was laid out before the foundation of the world. So the devil did not catch Jesus by surprise, because the Holy Spirit is the one who instigated this temptation, not the devil. The devil was used by the Spirit of God to prove that Jesus could not sin."

"Which, in essence, proved that He was God, because had He sinned He would not be God. He was God manifest in the flesh and He proved that when the flesh was at the lowest and weakest point possible. ***"And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said" (Matthew 4:2-3)*** *The devil came to Him after He was at the point of exhaustion***, *"IN ALL POINTS" humanly speaking."*

"So, the Spirit of God took Jesus into the wilderness and had Him fast." ***"IN ALL POINTS"*** *#1) "Lust of the Flesh" and #2): "Lust of the Eyes" "He went without food and drink for forty days and forty nights. Afterwards He* ***"was an hungered."*** *He was famished. He was at the end of His rope, humanly speaking. The devil came to Him then and what was the first thing the devil told Him:* ***"IN ALL POINTS"*** *#3): "The Pride of Life"* ***"If thou be the Son of God, command that these stones be made bread." (Matthew 4:3)*** *He tempted Jesus at the very weakest point at that moment." Let the reader* ***"count it all joy"*** *that the god of this world* ***"the prince of the power of the air"*** *has been allowed three "points" of anxiety and they are introduced here:* ***"And out of the ground made the LORD God to grow every***

tree that is PLEASANT TO THE SIGHT, and GOOD FOR FOOD; the tree of life also in the midst of the garden, and THE TREE OF KNOWLEDGE OF GOOD AND EVIL." (Genesis 2:9)
and wrest/perverted here: ***"And when the woman saw that the tree was GOOD FOR FOOD, and that it was PLEASANT TO THE EYES, and A TREE TO BE DESIRED TO MAKE ONE WISE, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Genesis 3:6)***

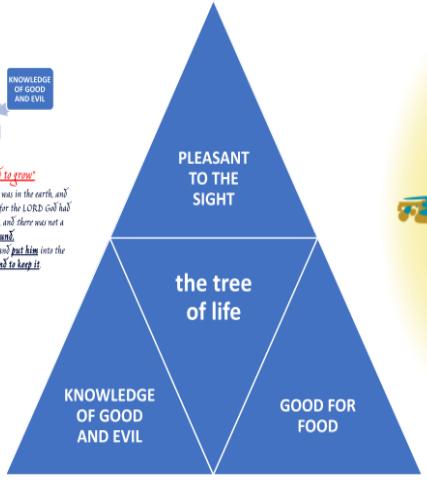
"And out of the ground made the LORD God to grow every tree that is PLEASANT TO THE SIGHT, and GOOD FOR FOOD; the tree of life also in the midst of the garden, and THE TREE OF KNOWLEDGE OF GOOD AND EVIL."

"And when the woman saw that the tree was GOOD FOR FOOD, and that it was PLEASANT TO THE EYES, and A TREE TO BE DESIRED TO MAKE ONE WISE, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

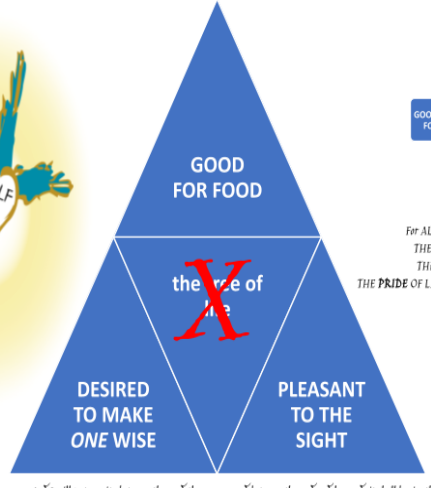
"made the LORD God to grow"

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a **man to till the ground**.

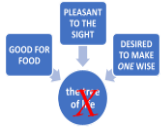
And the LORD God **took the man**, and **put him** into the garden of Eden to **dress it and to keep it**.



And God said, Let us **make man in our image, after our likeness**: and let them have **dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be **fruitful, and multiply, and replenish the earth, and subdue it: and have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.



"the woman saw"



For ALL THAT IS IN THE WORLD, THE **LUST** OF THE FLESH, and THE **LUST** OF THE EYES, and THE **PRIDE** OF LIFE, is not of the Father, but is of the world.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground for thy sake**; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Let the reader further exercise awareness, take heart, and embrace that the Word of God has detailed this (Lust, Lust & Pride) perverted trifecta here: **“I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For ALL THAT *IS* IN THE WORLD, THE LUST OF THE FLESH, and THE LUST OF THE EYES, and THE PRIDE OF LIFE, is not of the Father, but is of the world.” (1 John 2:12-16)**

“The Lord had been fasting forty days and forty nights. He was very hungry and the devil came to Him saying, If you are who you say you are, why don’t you just make yourself a loaf of bread and

have something to eat? The devil didn't have a lot to do with this except he was the instrument in God's hand to prove the sinlessness of the Son of God. The devil was just doing what he was allowed to do, so to speak. Satan might not have known that he was told to do that. God has a way of making things and beings move around and do what He wants them to do whether they know about it or not. The Bible says ***"Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying," (Ezra 1:1)*** *God can get whatever He wants done, done whether the person doing it realizes that or not."*

"The people who think Jesus could have sinned say, if the devil had known that there was no possibility that Jesus could sin, he would not have wasted his time. Who said he knew? The devil is not omniscient. He doesn't know everything. Stop and think about it. If he really thinks he can overthrow the throne of God (doesn't he think that?) he might be dumb enough to think he could have caused Jesus to yield to his temptations in the wilderness. Nobody can prove from scripture

that he knew that Jesus wouldn't yield to it. He thinks he can overthrow God. It says, (He's out for the throne of God) ***"I will ascend above the heights of the clouds; I will be like the most High." (Isaiah 14:14)*** *So the devil is a smart creature. He is smarter than we are, but he is not smarter than God. There are some things he just doesn't know. You would think he would quit spinning his wheels trying to overthrow God. You would think he would give up, sooner or later, but you do realize that he will be even attempting that at the end of the kingdom? In fact we know that Satan comes up and one last time tries to overthrow God. He might not really be so smart after all."*

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire

and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever." (Revelation 20:7-10)

"*The people that believe that Jesus could sin, point out that Jesus was the second Adam." The Bible doesn't say he's "the second Adam" it calls Him the LAST ADAM* ***"And so it is written, The first man Adam was made a living soul; THE LAST ADAM was made a quickening spirit." (1 Corinthians 15:45)*** *They* ***erroneously*** *say that (since) Adam was a perfect being, and he had the possibility of sin in his life. They* ***erroneously*** *say that Jesus was the second Adam and He also had the possibility of sin in His life. But there is a big difference between the first Adam and Jesus, the LAST Adam. That difference is that Jesus, the LAST Adam, was worshiped even as a baby in a cradle. Adam was never worshiped by anybody. Jesus was worshiped from the moment He was born.* ***"And when they were come into the house, they saw the young child with Mary his mother, and FELL DOWN, AND WORSHIPPED HIM: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (Matthew 2:11)*** *(Not Mary, by the way! THEY FELL DOWN AND*

WORSHIPPED HIM.) Even before that [when we] find shepherds coming in from the field when the Lord is laying in a manger. He had just been born and you find them worshipping Him."

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOUR, WHICH IS CHRIST THE LORD. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host PRAISING GOD, and saying, GLORY TO GOD IN THE HIGHEST, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And

they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. BUT MARY KEPT ALL THESE THINGS, AND PONDERED *THEM* IN HER HEART." (Luke 2:8-19)

*"Adam never received worship from anybody. JESUS GOT IT ALL HIS LIFE AND HE NEVER DENIED IT ONE TIME EVEN THOUGH HE SAID WORSHIP GOD AND HIM ONLY, BUT EVERY TIME SOMEONE BOWED DOWN TO HIM, HE RECEIVED THAT WORSHIP. So, He's not the same as the first Adam, that's obviously why He is called the **"LAST"** Adam."* **(Among many other reasons!)**

"People who think Jesus wasn't fully God manifest in the flesh say that [it's] because God can't be tempted, they overlook the fact that Jesus was tempted before He became flesh and is still subject to being tempted today. Following the miraculous Passover and Red Sea exodus, *He got tempted before the Incarnation, and He is still susceptible to being tempted by us today."*

“Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” (1 Corinthians 10:9) *That doesn’t mean He is going to yield to the temptation. He is not going to.* ***“Neither let us”*** *(Presently, right now)* ***“tempt Christ, as some of them also tempted”*** *(Past Tense) And they tempted Him back in the wilderness, before He came to this planet to become a man and die for our sins. To say that He laid aside His divinity (and so forth) out there in the wilderness and He could have yielded to that temptation overlooks the fact that, as God sitting on the throne of heaven, He was tempted by His own people. As God, sitting on the right hand of God the Father, tonight, He is tempted by His own people.”*

“In ***“Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.” (John 5:19)*** *[is] to say that Jesus could have sinned is to say that God the Father could have sinned. Jesus says,* ***“Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.”*** *Jesus is*

confessing that He does exactly what God the Father does. **(No different than our shadow/image doing exactly what we do.)** *Remember* ***"Hath in these last days spoken unto us by HIS SON, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of HIS glory, and THE EXPRESS IMAGE OF HIS PERSON, and upholding all things by the word of HIS power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" (Hebrews 1:2-3)***

"If He could have sinned, so could God the Father. ***"Then Jesus said unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and THAT I DO NOTHING OF MYSELF; but as my Father hath taught me, I speak these things." (John 8:28)*** *He always gave credit to the Father for everything He did. That means had He yielded to the devil, the Father would have directed Him to do so. It would have made God the Father an accomplice in His sin."*

The word testifying of itself *says* ***"the scripture cannot be broken." (John 10:35)*** *Now, that's important in this idea as to whether or not Jesus could have sinned, since* ***the scripture cannot be***

broken. Again, ***"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was FOREORDAINED BEFORE the foundation of the world, but was manifest in these last times for you"*** **(1 Peter 1:18)**

"The scripture says that Jesus was foreordained, before God even created the world, to be our Saviour. Since the scripture cannot be broken there is no possibility at all that He could have sinned. None at all! The scriptures would have been broken. In ***"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:53)*** *we see the integrity of God, Himself, and the scriptures are at stake in saying Jesus could have sinned. If He could have, the scriptures could have been broken. If the scriptures could have been broken, then Redemption could have been prevented and you could not have confidence in our Regeneration.* ***"Thinkest thou that I cannot now pray to my Father,"*** *(He is about to be arrested and taken to be crucified. He says, "Do you think I couldn't pray*

to God!) ***"and he shall presently give me more that twelve legions of angels? but how then shall the scriptures be fulfilled that thus it must be?" (Matthew 26:53-54)***

"See that? His disciples wanted to fight for Him, but He said, Put down your sword. Don't you think if I wanted release from this I could call on the Father and He would send twelve legions of angels. There would have been nothing left but dust on this planet if He had done that. Instead, Jesus said, I can't do that because the scriptures must be fulfilled. The scriptures cannot be broken. The Lord's very nature, His character, made any other outcome impossible to His temptation. No other outcome was possible at all. The Father knew no other outcome was possible.

That is why He, without reservation, wrote down history before it took place. He foreordained that is the way that it would be. There was no other possibility and He knew that. To say that He was capable of sin is automatically saying that the Holy Spirit is capable of producing that which is corruptible, which is subject to sin, and HE IS NOT. That's why the new man in us cannot sin; ***"Whosoever is born of God doth not commit sin; for HIS SEED REMAINETH IN HIM: and he***

cannot sin, because he is born of God." (1 John 3:9) *It cannot because the Spirit cannot produce something that is subject to corruption and sin."*

"Jesus did not merely live a holy life, He was born holy. There is a difference. He wasn't just holy in behavior that was His nature. His nature was to be holy and do what was right. When you have a substitutionary work going on, the value of the substitutionary work is based on the character and the person of the one doing the work. Our salvation is eternal, it's infinite. The value of the Lord dying [as] an eternal infinite being who could pay the eternal price for sin specifically, our sin is against God, who is an infinite being, therefore, our sin is infinite. That's why people go to hell forever, because they will never be able to pay for their crimes against an infinite God. It goes on for all infinity. Jesus [is] an infinite being, that's why He can pay for our sins. Stop and think a minute. To say that a finite being, the adversary (he's not all powerful is he?) could overthrow an infinite being is ridiculous. Absolutely ridiculous! His conception was in holiness. He's an infinite, eternal being. To say He was capable of being limited, which He would have been had He yielded to sin, is to say that He wasn't infinite. If He wasn't infinite, neither is our salvation."

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AWARENESS FOUR:

Self-Righteousness (AutoRedemption)

Our “own righteousness” thwarted

Ezekiel 33:13 cf. Matthew 7:23

ChatGPT **AI Inquiry**:

Define autobiography - “An **autobiography** is a *self-written* account of a person's life, covering key experiences, achievements, and personal insights. It typically offers a reflective look at the author’s own life journey, often sharing how they overcame challenges, achieved goals, or developed their identity. Unlike a biography, which is written by someone else, an autobiography provides a firsthand perspective, revealing the author's inner thoughts and emotions.”

Define autoredemption - “The term **autoredemption** does not have a standard definition in general usage. However, based on its components:

1. **"Auto-"**: A prefix meaning ***self*** or **automatic**.

2. **"Redemption"**: Refers to *the act of being saved, reclaimed, or compensated*.

In finance, autoredemption can describe an automatic or *self-initiated process* for redeeming investments or debts, such as automatic bond maturity or periodic fund redemption without requiring additional action from the holder. In other contexts, it could imply *self-improvement or self-forgiveness* **without external intervention**."

Auto used in context of "self" -

Here are some terms with the **"auto-"** prefix applied in the context of **"self-"**:

1. **Autoregulation**: The body's process of *self-regulating* or maintaining stability, as seen in blood pressure or temperature control.
2. **Autotherapy**: The act of *self-administered* therapy, such as techniques an individual uses for emotional healing.
3. **Autodidact**: A *self-taught* person who acquires skills or knowledge without formal instruction.

4. **Autoreflection**: The act of *self-examination* or introspection, often used for personal growth.
5. **Autosuggestion**: *Self-induced* suggestions, where individuals influence their mindset or behavior through internal repetition or affirmations.

Each of these terms emphasizes processes initiated or regulated by *oneself*.

With the previous inquiry details in mind as a backdrop, consider this: **“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”** These words were spoken then written down by the person in the text being referred to as **“Lord, Lord”** from the position as final judge, final authority and the ultimate redemptive "**foundation**." **“And it came to pass, when Jesus had ended these sayings, the people**

were astonished at his doctrine: For he taught them as ONE HAVING AUTHORITY, AND NOT AS the scribes."

And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.
Emphasizing the abounding, **"...far more exceeding and eternal..."** truth of **"When I shall say to the righteous, that he shall surely live; if he TRUST TO HIS OWN RIGHTEOUSNESS, and COMMIT INIQUITY, all his righteousnesses shall not be remembered; but for his INIQUITY that he hath committed, he shall die for it."**
Contrasted against **"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their RIGHTEOUSNESS IS OF ME, saith the LORD."**

Be sure not to sidestep the eternal revelation of **"For I say unto you, That EXCEPT YOUR RIGHTEOUSNESS SHALL EXCEED THE**

RIGHTEOUSNESS of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." and regarding the breaking of commandments He said; then wrote it down again: **"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least IN THE KINGDOM of heaven: but whosoever shall do and teach them, the same shall be called great IN THE KINGDOM of heaven."**

Seeing that these facts lead one to discover **"For THE MYSTERY OF INIQUITY doth already work: only he who now letteth will let, until he be taken out of the way."** Since, **"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and THAT MAN OF SIN be revealed, THE SON OF PERDITION; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."** Rest assured that any (and I mean ANY) reliance on

self-assurance leads directly down the one way street called self-deception: **“But be ye doers of the word, and not hearers only, DECEIVING YOUR OWN SELVES.”**
As borne out in Awareness six, “works righteousness” is directly related to the “state” of an individual having prior placed trust in the person and work of Christ. Awareness of anxiety, is best recognized when it attaches any form of righteousness to one's own self, furthermore, (in and of) itself is to “forget what manner of person” one is as the **“perfect law of liberty”** **“is renewed day by day”** in the mirror reflection of our daily walk with Christ relying on His rightly divided Word.

“But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory”

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AWARENESS FIVE:

Discernment: FulFillable

“The Word of the Lord - Free Course”

A brief word about our personal Kingdom of God as pertaining to what is **“revealed in mine”** (our) **“ears by the LORD of hosts…”** regarding iniquity (the attitude of one towards) our **“maker”** and our **“respect unto him that fashioned it long ago.”**

“And he builded an ALTAR there, and called upon the name of the LORD, and pitched his TENT there: and there Isaac's servants digged a WELL.” that is to be applied as **“But seek ye first the kingdom of God, and his righteousness; and ALL THESE THINGS shall be added unto you.”** developed as **“for the kingdom of God is not meat and drink; but righteousness, and peace, and joy IN the Holy Ghost.”** internalized via **“But God hath REVEALED them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep THINGS OF GOD. For what man knoweth the things of a man, save the spirit of man which is in him? even so THE THINGS OF GOD knoweth no man, but the Spirit of God.”**

“But the hour cometh, and now is, when the true worshippers shall worship the Father in SPIRIT AND IN TRUTH: for the Father SEEKETH such to worship him.” detailed out as **“Sanctify them through thy truth: THY**

WORD IS TRUTH. Coupled with For ye have not received the spirit of bondage again to fear; but ye have received THE SPIRIT OF ADOPTION, whereby we cry, Abba, Father."

"And I myself also am persuaded of you, my brethren, that ye also are FULL of goodness, FILLED with all knowledge, ABLE also to admonish one another."

- ➔ **FULL of goodness**
- ➔ **FILLED with all knowledge**
- ➔ **ABLE also to admonish**

"For whatsoever things were written aforetime were written for our learning, that we through PATIENCE and COMFORT of the scriptures might have HOPE."

I will share in Awareness fact (chapter) number six that "Sonship" (and for that matter "Daughtership" "**And will be a Father unto you, and ye shall be MY SONS AND DAUGHTERS, saith the Lord Almighty.")** the

truth of **“And he believed in the LORD; and he counted it to him for righteousness.”** expounded on as **“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.” “But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”** I contend scripturally that the word places this in contrast to **“Friendship” as revealed in “And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.”** expounded on as **“And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called THE FRIEND of God.”**

The revealed scriptural vantage point of Friendship with God is *conditioned* on **“But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, AND *that* he is a rewarder of them that diligently seek him.”** As revealed in the

understanding of Justification **“But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is”** reflects the STANDING or POSITION of the redeemed child of God. While **“AND *that* he is a rewarder of them that diligently seek him.”**

Regarding *from this “conditional” friendship, it is evident that* **“Finally, brethren, pray for us, that THE WORD OF THE LORD MAY HAVE FREE COURSE, AND BE GLORIFIED, EVEN AS IT IS WITH YOU: and that we may be delivered from unreasonable and wicked men: FOR ALL MEN HAVE NOT FAITH. But the Lord is faithful, WHO SHALL STABLISH you, and KEEP YOU FROM evil. And we have CONFIDENCE IN THE LORD touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts INTO the love of God, and INTO the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us. For**

yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that WITH QUIETNESS THEY WORK, AND EAT THEIR OWN BREAD. But ye, brethren, be not weary IN WELL DOING. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always by all means. The Lord be with you all. The grace of our Lord Jesus Christ be with you all. Amen."

Notes Section

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AWARENESS SIX:

Justification, Sanctification, Imputation

Romans 4:5: Righteousness = Romans 4:6; John 16:8
Justification 1 Corinthians 1:30

Unit 1: (Justification) – INTRODUCTION

Justification - "a legal term" which is as important as any other doctrine, *i.e.…Faith, Repentance, Regeneration, Tripartite Man etc., etc.…*

Justification is defined as one being "declared righteous" and is the process by which God cleanses the sinner.
See Job 8:20; 9:1-3, 30-32 which is answered Romans 4:1-8 cf. (3:28 cf. 3:23-27).

Job 8:20 = Security in Salvation since Jesus said (John 6:37) "…I will in no wise cast out…

Part One of Two Fundamental elements of Justification

***One**) Forgiveness of sins which includes removal of guilt and punishment before God.*

*Ex. 34:7 cf. Malachi 3:16-18 v. 16 (Judgment Seat of Christ - Rewards cf. Rev. 4:10-11). Hebrews 11:39 cf. 12:21-24 **Blood applied REMOVES Guilt of Ex. 34:7. The following reveals the "key" (Rev. 3:7 cf. Is. 22:22) to the interpretation of Scripture*

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

"But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him."

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. **Stand:** (Faith Righteousness) **Salvation** "...in the person of Christ..." 2 Corinthians 2:10 *(N.T.) Eph. 2:8-9 cf. (O.T.) Zech. 3:1-5* *(O.T.) Micah 6:8a cf. Numbers 23:19* *N.T.) Acts. 24:16 "...toward God..."* *cf. v. 14, 15 for context "...hope..."* *(was his passion FROM God)* *(N.T.) 2 Tim. 2:19* *"...seal, the Lord knoweth..."* *(O.T.) 2 Samuel 14:14* *(O.T.) Jeremiah 51:5 cf. Romans 5:1, 2* *(O.T.) Isaiah 61:10b cf. 1John 4:17* *(O.T.) Micah 7:18 "...delighteth in mercy..."* *But without faith it is impossible to please him: for he that cometh to God must believe that he is,*	And, Let every one that nameth the name of Christ depart from iniquity." **State:** (Works Righteousness) **Rewards** "...evident token of..." Philippians 1:28 *(N.T.) Eph. 2:10 cf. (O.T.) Zech. 3:7* *(O.T.) Micah 6:7, 8b v.5, 6 cf. Num. 23:17, 18 - 20, 21 (context)* *(N.T.) Acts 24:16 "...toward men..." cf. v. 17-25 for context* *(was his compassion FOR mankind)* *(N.T.) 2 Tim. 2:19 "...depart from..."* *(O.T.) 1 Samuel 15:22 "...to obey is..."* *(O.T.) Jeremiah 51:6 cf. Romans 5:3-4* *(O.T.) Isaiah 61:9, 10a cf. 1 John 4:18* *(O.T.) Micah 7:19 "...he will..."* *and that he is a rewarder of them that diligently seek him.*

Unit 2: (Sanctification) – INTRODUCTION

Regeneration is salvation.

Justification declared us righteous.

Scripture Backdrop Understanding:

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Progressive sanctification passing through our standing produces the righteousness of Christ .... in our state.

**Puts us in the right relationship with God.*

**Brings forth fruit of relationship by God.*

Sanctification defined as...To be set apart from evil, and set apart unto God.
cf. 2 Chronicles 29:5, 15-18. (Example)

2 Chronicles 29: 5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*. 15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. 16 And the priests went into the inner part of the house of the LORD, to cleanse

it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron. 17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end. 18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

1) We see the will of God for our lives.

*1 Thess. 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour;

cf. Romans 12: 1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. 2 And be not conformed to this world:

but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God

cf. 1 Peter 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.

cf. 2 Cor. 7 1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God

cf. Eph. 4: 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

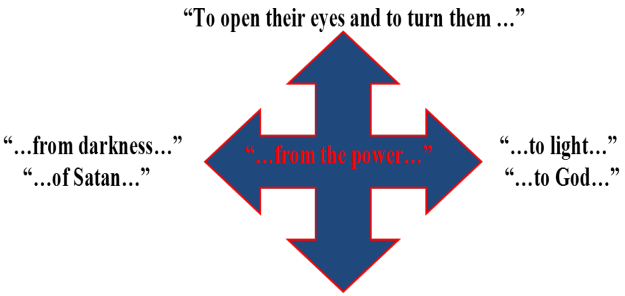
cf. 1 Cor. 6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. 20 For ye are bought with a price: therefore glorify

God in your body, and in your spirit, which are God's.

1 Thes. 1:9 (“Positive” is “turn to God” and “Negative” is “from” idols) which is summation of *Acts 26:18*

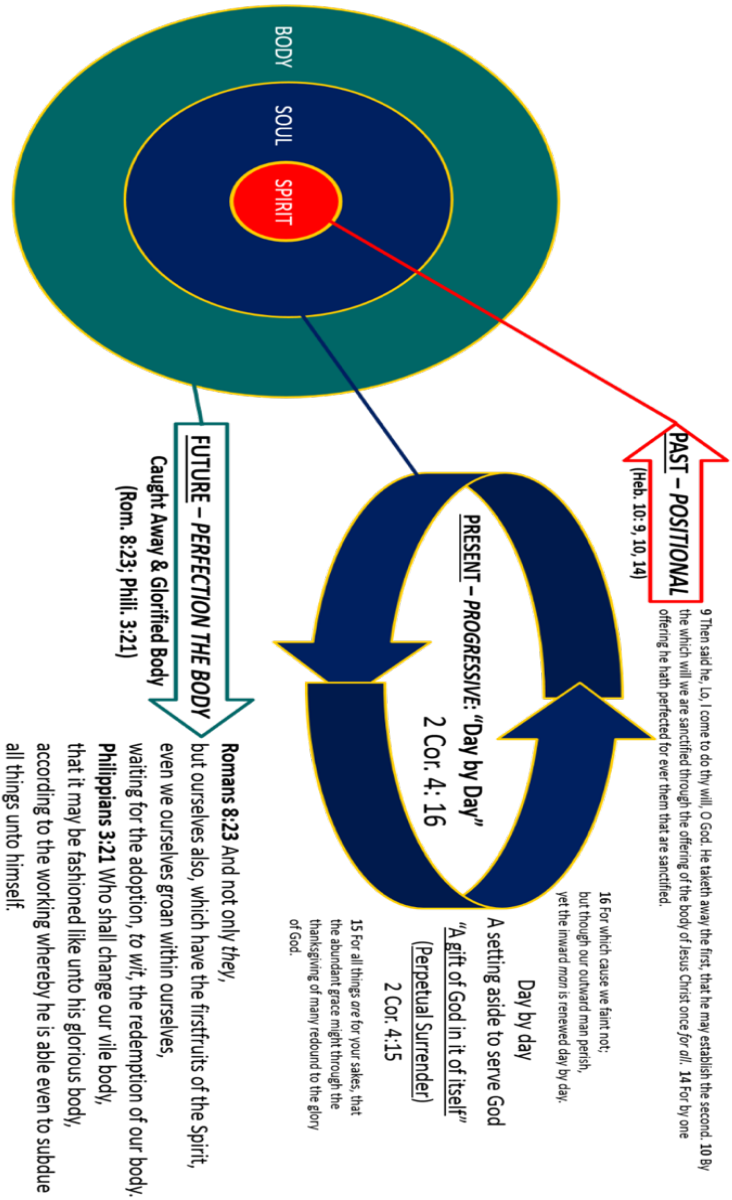
1Thessalonians 1: 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

cf. Acts 26: 18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.


“To open their eyes and to turn them …”
“…from darkness…”
“…of Satan…”
“…from the power…”
“…to light…”
“…to God…”
“…which are sanctified by faith that is in me.”
cf. Lev. 27:14

And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it,

whether it be good or bad: as the priest shall estimate it, so shall it stand.


BODY
SOUL
SPIRIT
PAST – POSITIONAL
(Heb. 10: 9, 10, 14)
9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 14 For by one offering he hath perfected for ever them that are sanctified.
PRESENT – PROGRESSIVE: "Day by Day"
2 Cor. 4: 16
16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
Day by day
A setting aside to serve God
"A gift of God in it of itself"
(Perpetual Surrender)
2 Cor. 4:15
15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
FUTURE – PERFECTION THE BODY
Caught Away & Glorified Body
(Rom. 8:23; Phili. 3:21)
Romans 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
Philippians 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Unit 3: (Imputation)

"...not of works..."
to impute the righteousness of God to the account of mankind

The righteousness that God requires; Would be God's own righteousness imputed to us. Seven-hundred years before the birth of Christ, Imputation was revealed.

To impute means simply to put something to someone's account. Hebrews 11:19 "Accounting" cf. "Impute"[G3049] 7x – Romans 4: 6, 8, 11, 22, 23, 24 & James 2:23

Hebrews 11:19 → Accounting[G3049] that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

I. "...their righteousness is of me, saith the LORD." Is. 54:17

Isaiah 54:17 → No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou

shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

II. Immutability: The O.T. to N.T.

2 Corinthians 5:21 → For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Romans 10:1-4 → Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.

2) Micah 6:8 → fruit of God’s grace “Post” Imputation

Micah 6:8 → He hath shewed thee, O man, what is good; and what doth the LORD require of

thee, but to do justly, and to love mercy, and to walk humbly with thy God?

III. O.T. Revelation of Imputation cf. Micah 6:7; 6:3-5 cf Numbers 23:16-20 cf Micah 6:8

Micah 6:7 → Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

Micah 6: 3-5 → O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

Numbers 23:16 - 20 → And the LORD met Balaam, and put a word in his mouth, and said,

Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

1) The righteousness required for “Peace with God” is only God’s righteousness, apart from works.
2) To Know and understand His righteousness, remember (v5); the revealed righteousness of God imputed to sinners in order for them to be made saints.

IV. O.T. Proof of Imputed Righteousness Numbers 23:21 cf. V19 - 20

Numbers 23: 21 → He hath not beheld iniquity in Jacob, neither hath he seen perverseness in

Israel: the LORD his God is with him, and the shout of a king is among them.

Numbers 23: 19 - 20 → God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

A. Understanding God's righteousness: "hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel."
    i. Following Forty years of wilderness wanderings
    ii. Exodus generation mostly died off
B. Historical Imputation: Israel Nationally cf 1 Corinthians 10:2 and Exodus 12:13

1 Corinthians 10:2 → And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat;

Exodus 12:13 → And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and

the plague shall not be upon you to destroy you, when I smite the land of Egypt.

i. Blood Applied
ii. Type of Baptism Acknowledged
iii. Chastisement: Plagues & Serpents

C. God views his children from two Vantage Points Num 23:19
cf Titus 1:2; 1 Cor. 15:45
   a. Adamic (First Adam's Fallen) nature: Chastening Included
   b. DIVINE (Last Adam's Imputed) Nature: through the blood; delivered completely sinless and righteous

Numbers 23:19 → God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Titus 1:2 → In hope of eternal life, which God, that cannot lie, promised before the world began;

1 Cor. 15:45 → And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

D. Their standing was (1 Corinthians 10:4) is perfect, for it is based on Him (God) and His (God's) righteousness

1 Cor. 10:4 → And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

V. Imputed Righteousness
cf. Zech. 3

Zech. 3:1 → And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

A. Perfect, Sinless Advocate
(1 Jn. 2:1) cf (Zec. 3:2-3); Ps. 32:2; Rom. 4:6-8

1 Jn. 2:1 → My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Zech. 3:2-3 → And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.

Ps. 32:2 → Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

Rom. 4:6-8 → Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin

1. Helplessness of the “Truster” of God’s Righteousness

cf. Zech. 3:4; Is. 61:10;
Zech. 3:5; Eph. 1:13, 2:8-9

Zech. 3:4 → And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

Is. 61:10 → I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Eph. 1:13 → In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Eph. 2:8-9 → For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

2. God removes (Imputeth not) iniquity in order to impute/replace with his righteousness cf. Zech. 3:5; Eph. 2:8-9

Zech. 3:5 → And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Eph. 2:8-9 → For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

B. Post Imputation: We are led into special blessings from God - As His Workmanship cf. Jn. 16:13; Zech. 3:6-7; Eph. 2:10; Rev. 1:5 (cf. Acts 20:28), Rev. 7:14; "Occupy Till I Come" Lk. 19:13

Jn. 16: 13 → Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Zech. 3: 6-7 → And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Eph. 2:10 → For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Rev. 1:5 → And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Acts 20:28 → Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Rev. 7:14 → And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Lk. 19:13 → And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

C. O.T. Imputed Righteousness (in fallen creation) cf. Jer. 51:5

Jer. 51:5 → For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

1. God will discipline His children (Hebrews 12) cf. 4-11 fruit yielding cf 2 Cor. 7:1 cf. v.6 - 11, 15-16

Num. 23:19 → God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Heb. 12: 4-11 → Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

2 Cor. 7:1 cf. v.6 - 11, 15-16 → Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and

spirit, perfecting holiness in the fear of God. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and

trembling ye received him. I rejoice therefore that I have confidence in you in all things.

2. Chastening: Self-Righteousness (Job 31:2, 4) “I;” “Me;” “Mine;” and “My” (83x in 40 Verses) cf Job 1:8

Job 31: 2 & 4 → For what portion of God is there from above? and what inheritance of the Almighty from on high? Doth not he see my ways, and count all my steps?

Job 1:8 → And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

3. Redundancy Matrix: grasping the difference between our Standing and our State

E. Imputation is contingent on the veracity of God and on His Faithfulness to the promises He has made.
cf. 1 Jn. 3:2, 4:17, 5:10 & 2 Cor. 5:17

1 Jn. 3:2 → Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1 Jn. 4:17 → Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

1 Jn. 5:10 → He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.
2 Cor. 5:17 → Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

1. Contrast our present State with our eternal Standing
   cf. Phil. 2:19-20; Rom. 6:4b

Phil. 2:19-20 → But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's.

Rom. 6:4b → Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

2. "...peace with God through our Lord Jesus Christ: By Whom..." we Stand in grace cf. Rom. 5:2 cf. Heb. 4:16 Chapter 4: Bold Faithful Rest
    a. Rest - 9x;
    b. Heb. 4:9 - Rest[G4521] = Sabbath Spiritual (Standing) and Positionally/Permanently Imputed cf. (proof text) Mt. 12:8; Mk. 3:4-5; Lk. 6: 8-9

c. Mixed with Faith v.2, 6-7, 12-15

Rom. 5:2 → By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Heb. 4:16 → Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Rest - 9x;

Hebrews Chapter 4: 1, 3-5, 8, 10-11 → [1]Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.
[3]For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.
[4]For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. [5]And in this place again, If they shall enter into my rest. [8]For if Jesus had given them rest, then would he not afterward have spoken of another day.

[10]For he that is entered into his rest, he also hath ceased from his own works, as God did from his. [11]Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Rest[G4520/4521] = Sabbath Spiritual (Standing)

Heb. 4:9 → [9]There remaineth therefore a rest to the people of God.

Mt. 12:8 → For the Son of man is Lord even of the sabbath day[G4521].

Mk. 3:4-5 → [4]And he saith unto them, Is it lawful to do good on the sabbath days[G4521], or to do evil? to save life, or to kill? But they held their peace. [5]And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Lk. 6:8-9 → [8]But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. [9]Then said Jesus unto

them, I will ask you one thing; Is it lawful on the sabbath days[G4521] to do good, or to do evil? to save life, or to destroy it?

Mixed with Faith v.2, 6-7, 12-15

Heb. 4: 2, 6-7, 12-15 → [2]For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. [6]Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: [7]Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. [12]For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. [13]Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. [14]Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. [15]For we have not an high

priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Notes Section

Notes Section

Notes Section

AWARENESS SEVEN:

Redemption, Glorification, Adoption, Regeneration

Romans 8:23; Philippians 3:21; Isaiah 53:12; Titus 3:5

That, according as it is written, He that glorieth, let him glory in the Lord. "And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." "Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." "not by works of righteousness which we have

done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

Unit 4: Redemption

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people,"

"I, *even* I, *am* the LORD; and beside me *there is* no saviour."

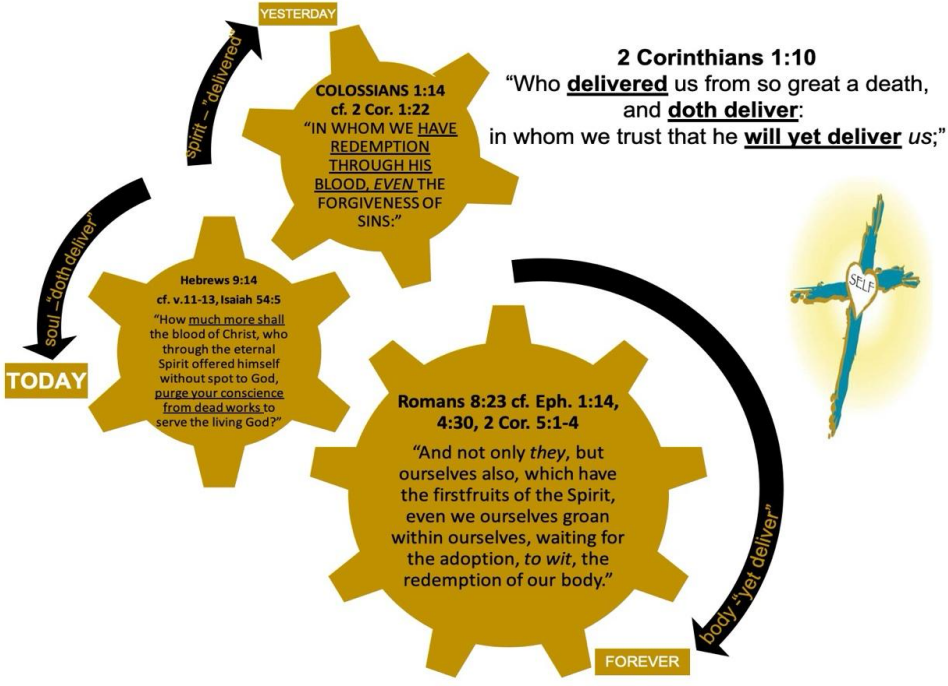
"And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world."

CHRIST IS JEHOVAH GOD ALMIGHTY

Colossians 1:14
"In whom we have redemption through his blood, even the forgiveness of sins:"

2 Corinthians 1:21-24

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;
22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.
23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.
24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.


YESTERDAY
spirit – "delivered"
COLOSSIANS 1:14
cf. 2 Cor. 1:22
"IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, EVEN THE FORGIVENESS OF SINS:"
soul – "doth deliver"
TODAY
Hebrews 9:14
cf. v.11-13, Isaiah 54:5
"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"
Romans 8:23 cf. Eph. 1:14, 4:30, 2 Cor. 5:1-4
"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."
FOREVER
body – "yet deliver"
SELF

2 Corinthians 1:10
"Who **delivered** us from so great a death, and **doth deliver**: in whom we trust that he **will yet deliver** *us*;"

Job 19:25
“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:”

MATTHEW 26:26 - 30 CF. 25: 31-34
>THE THRONE>>THE KING>>>The precious blood of Christ: Sovereign “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”
“But with the precious blood of Christ, as of a lamb without blemish and without spot:”

CHRIST IS JEHOVAH GOD ALMIGHTY

26 “And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.” 27 “And he took the cup, and

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon <u>the throne</u> of his glory: 32 And before him shall be gathered all

gave thanks, and gave *it* to them, saying, Drink ye all of it;" 28 "For this is my blood of the new testament, which is shed for many for the remission of sins." 29 "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." 30 "And when they had sung an hymn, they went out into the mount of Olives."

nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

A) Setting of this passage: Under the Law - Passover Celebration

(v.19: Exodus 12)

Unleavened (BLESSED) Bread and Unfermented (GAVE THANKS) Drink - "fruit of the vine" v.29, Isiah 65:8, Deut. 32:14 (Fermentation/leaven

both represent a typology of sin and sinfulness) cf. Proverbs 23: 31
"...this is my blood..." obviously figuratively, not literally (yet, v.28, 29 "For this is my blood of the new testament, which is shed for many for the remission of sins." "...henceforth of this fruit of the vine, until that day when I drink it new with you in..." cf 1 Ptr. 1:19

No need for TRANSUBSTANTIATION (REVELATION 2: 18-29 and 1 Kings 18:26 - 28 CF. JOHN 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.")

B) "...this is my blood..." - 1 Ptr. 1:19 The pure and sinless blood of the Lord Jesus Christ

John 6:47 - 51 "Verily, verily, I say unto you, He that believeth on me hath everlasting life." - Salvation cf. Mk. 16:16, Jn. 6:29, 6:64, 6:68-69 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not

die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 6:61"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?" cf. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. - Omniscience cf. John 21:17

John 6:62 "What and if ye shall see the Son of man ascend up where he was before?" Omnipresence cf. Jn 3:13

Exodus 14:14
The LORD shall fight for you, and ye shall hold your peace.

Exodus 6:1
"Then the LORD said...Now shalt thou see what I will do..."

8
"I WILL's"
in REDEMPTION
Exodus 6:1-8
I WILL
"I AM THE LORD"
I WILL
FUTURE = PERFECTION/PROTECTION/PRESERVED
BRING YOU
&
GIVE YOU
I WILL
PRESENT = PROGRESSIVE
TAKE YOU
&
BE TO YOU
I WILL
PAST = POSITIONAL
BRING YOU,
RID YOU
&
REDEEM YOU
I WILL
"I AM THE LORD"

Unit 5: (Glorification)

Because He that with His own breath ***hath*** quickened the spirit[1] ***shall not*** withhold the quickening of the body[2]. For He hath both "breathed into" the nostrils of mankind creating the soul and "breathed on" (trustees) in Him that we may both live and steward the things of God!

"And not only they, but ourselves also, which have THE FIRSTFRUITS[1] OF THE SPIRIT, even we ourselves groan within ourselves, waiting for the adoption, to wit, THE REDEMPTION OF OUR BODY.[2]" "who shall CHANGE OUR VILE BODY[2], that it may be FASHIONED LIKE UNTO[G4832] HIS GLORIOUS BODY, according to the working whereby he is able even to subdue all things unto himself."

"For whom HE DID foreknow, HE ALSO did predestinate to be conformed[G4832] to the image of HIS Son, that HE MIGHT be the firstborn among many brethren. Moreover whom HE DID predestinate, them HE ALSO called: and whom HE CALLED, them HE ALSO

justified: and whom HE justified, them HE ALSO glorified."

The title **of** this work is: COTERMINOUS...

The resulting question **from** this work is, **"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?"**

- **Geographical**: Two countries that share a border are coterminous.
- **Time-bound**: A contract might be coterminous with the project's duration, meaning both end at the same time.

Meaning, to the Godhead **"Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."** The eternal God who **"is a spirit"** not being bound by time in His sovereignty exists not only in *omnipresence* at any given *place* (Geographically) but also any given *time* (Past, Present and Future) pertaining to His creation. Again, nothing exists outside of God and His creation.

"For thus saith THE HIGH AND LOFTY ONE THAT INHABITETH ETERNITY, whose name is

Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of THE TEMPLE OF HIS BODY."

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered[G2023] **unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, though ye know them, and be ESTABLISHED IN THE**

PRESENT TRUTH. Yea, I think it meet, as long as I am in THIS TABERNACLE, to stir you up by putting you in remembrance; knowing that shortly I must PUT OFF THIS MY TABERNACLE, even as our Lord Jesus Christ HATH SHEWED me. Moreover I will endeavour that ye may be able AFTER MY DECEASE to have these things always in remembrance. For we have NOT FOLLOWED CUNNINGLY DEVISED FABLES, when we made known unto you the power and coming of our Lord Jesus Christ, but were EYEWITNESSES OF HIS MAJESTY. For HE RECEIVED FROM GOD THE FATHER HONOUR AND GLORY, when there came such a voice to him from THE EXCELLENT GLORY, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a MORE SURE WORD of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until THE DAY DAWN, AND THE DAY STAR arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation."

“And AFTER SIX DAYS JESUS TAKETH Peter, James, and John his brother, and BRINGETH THEM UP into an high mountain apart, AND was transfigured[G3339] before them: AND his face did shine as the sun, AND his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED; HEAR YE HIM. And when the disciples heard it, they fell on their face, and were sore afraid. And JESUS CAME AND TOUCHED THEM, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, SAVE JESUS ONLY. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.”

“And he said unto them, Verily I say unto you, That there be some of them that stand

here, which shall not taste of death, TILL THEY HAVE SEEN THE KINGDOM OF GOD COME WITH POWER. And AFTER SIX DAYS JESUS TAKETH with him Peter, and James, and John, and LEADETH THEM UP into an high mountain apart by themselves: and he was transfigured[G3339] **before them. AND his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. AND there appeared unto them Elias with Moses: AND they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. FOR HE WIST NOT WHAT TO SAY; FOR THEY WERE SORE AFRAID. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, THIS IS MY BELOVED SON: HEAR HIM. And suddenly, when they had looked round about, they saw no man any more, SAVE JESUS ONLY with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, TILL THE SON OF MAN WERE RISEN FROM THE DEAD. And they kept that saying**

with themselves, QUESTIONING ONE WITH ANOTHER WHAT the rising from the dead should mean."

"And it came to pass ABOUT AN EIGHT DAYS AFTER these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, THE FASHION OF HIS COUNTENANCE WAS ALTERED, AND his raiment was white and glistering. AND, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, AND spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and WHEN THEY WERE AWAKE, THEY SAW HIS GLORY, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: NOT KNOWING WHAT HE SAID. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, THIS IS MY BELOVED SON: HEAR HIM. And when

the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen."

"In my Father's house are many mansions:[G3438 > G3306] **if it were not so, I would have told you. I go to prepare a place for you."**

"He that eateth my flesh, and drinketh my blood, dwelleth[G3306] **in me, and I in him."**

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth[G3306] **in me, he doeth the works.**

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth[G3306] **with you, and shall be in you.**

And he that keepeth his commandments dwelleth[G3306] **in him, and he in him. And hereby we know that he abideth**[G3306] **in us, by the Spirit which he hath given us.**

No man hath seen God at any time. If we love one another, God dwelleth[G3306] **in us, and his love is perfected in us.**

Hereby know we that we dwell[G3306] **in him, and he in us, because he hath given us of his Spirit.**

Whosoever shall confess that Jesus is the Son of God, God dwelleth[G3306] **in him, and he in God.**

And we have known and believed the love that God hath to us. God is love; and he that dwelleth [G3306] **in love dwelleth**[G3306] **in God, and God in him.**

For the truth's sake, which dwelleth[G3306] **in us, and shall be with us for ever.**

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him AS HE IS.”

“Herein is our love made perfect, that we may have boldness in the day of judgment: because AS HE IS, so are we in this world.”

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and THEY THAT HEAR shall live.”

“(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was NOT YET GLORIFIED.)” “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” “Then the same day at evening, being the first day of the week, when THE DOORS WERE SHUT where the disciples were assembled for fear of the Jews, CAME JESUS AND STOOD IN THE MIDST, and saith unto them, Peace be unto you. And when he had so said, HE SHEWED UNTO THEM his hands and his side. Then were the disciples glad, when they SAW the Lord. Then said Jesus to them again, PEACE BE UNTO YOU: as my Father hath sent me, even so send I you. And when he had said this, HE BREATHED ON them, and saith unto them, RECEIVE YE THE HOLY GHOST: whose soever sins ye remit, they are remitted unto

them; and whose soever sins ye retain, they are retained." "And AFTER EIGHT DAYS again his disciples were within, and Thomas with them: then CAME JESUS, THE DOORS BEING SHUT, AND STOOD IN THE MIDST, and said, PEACE BE UNTO YOU." "but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

As shared in *Awareness Six Unit 1: "Justification*," two types of resulting righteousness follow trusting the facts of the Gospel and repentance of sin. These two types of righteousness being coterminous in the sight of God, consequently, they are revealed in scripture as our STANDing: a sealed "glorified" spirit resulting from "Peace WITH God" and our STATE: a soul that can **"die daily"** *to self* and be **"renewed day by day"** *from sanctimony* by having access and the ability to yield to **"the things of God."** Lastly, the permanent STATE of the Child of God having partaken of HIS Peace will be this sealed "glorified" body. A supernatural *"sin-natureless"* COMPLETELY regenerated "mansion/tabernacle/temple/dwelling - body,"

unencumbered by our existence as we now understand and partake of.

➔ Glorification then, is understood as the coterminous supernatural twin “sibling” of Regeneration impacting specifically the “spirit[1]” and the “body[2]” exclusively throughout scripture. **“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also QUICKEN YOUR MORTAL BODIES BY HIS SPIRIT THAT DWELLETH IN you. “ “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not FLESH AND BONES, as ye see me have.” “Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that**

shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; THE LAST

ADAM was made A QUICKENING SPIRIT. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that FLESH AND BLOOD CANNOT inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and WE SHALL BE CHANGED. For this corruptible must put on incorruption, and this mortal must put on immortality. So when

this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But THANKS BE to GOD, WHICH GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST."

Unit 6: (Adoption) – INTRODUCTION

➔ Regeneration is Salvation and is supernatural impacting the spirit and the body one time

➔ Justification deals with our "Standing" and its evident token(s) our subsequent "state"

Adoption is a legal term that means when a man makes someone else's son his son legally and makes him equal to his own children with all legal rights to heir-ship.

1. Adoption – *(when planned)*

Eph. 1: 3-5 "…before the foundation of the world…;" cf. 2:6 "…in heavenly places…;" cf. Gal. 4: 1-7; Rom. 8: 17; Is. 53:12.

(Example of Adoption)

Exodus 2:10 cf. Heb. 11: 24-25 "…Choosing rather to suffer affliction with…;" Rom. 9:11 cf. 11:5 "…election of grace…"

2. Adoption – *(Established at Salvation)*

1 Jn. 3: 1-3 "…the sons of God…" cf. Gal. 3:26; Jn. 1:12; cf. Rom. 8: 22, 23 "…ourselves also, which have…" {Side note}:(Positional – Sanctification, scripture teaches "Salvation"; "…delivered…, and deliverance"-"…sealed unto…" now the "…waiting for the adoption…" is Christian Maturity which is Progressive Eph. 4:13 "…unto a perfect

man, unto the measure of …" then v. 23 Complete Sanctification /Glorification "… to wit, the Redemption of our body."); (Rom. 13: 10-12 again Progressive "…salvation nearer…;" "…than when we believed…Past tense")

3. Adoption – *(10 blessings of)*

A. Made objects of God's special Love – (God loves us as much as he loves Jesus) Jn. 17:23 "…hast loved them, as thou hast loved me."

B. Made objects of his Fatherly care Luke. 12: 27-33 "…your Father knoweth that ye have need…"

C. We have the Family name 1 Jn. 3:1; Eph. 3:15

"…hath bestowed…" (Past tense), "…we should be called the sons of God…" (Progressive) "…Of whom the whole family in heaven and earth is named…"

D. We received a Family likeness

Rom. 8:29

"...For whom he did foreknow, he also did predestinate to be conformed..."

E. We receive the family Love

Jn. 13:35; 1 Jn. 3:14
"... have love one to another..."
"... we love the brethren..." (the righteousness of the brethren
cf. v. 9, 10)

F. We have the right to call God our Father

Rom. 8: 15; Gal. 4:6
"...Abba..." (Affectionate cry)

G. The Privilege of serving in Gods Family (also Deity Verse)
Jn. 14:23
"...he will keep my words..."

H. The Privilege of receiving Fatherly Chastisement

Heb. 12: 5-8, 11

"...endure chastening; God dealeth with you as with sons..."

I. We receive Fatherly comfort
2 Cor. 1:3-6

"...the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

J. We get the blessing of inheritance
1 Ptr. 1: 3-5, Rom. 8:16, 17

"...an inheritance..., ...Who are kept by..."

4. Adoption – *(9 blessings of Ephesians Chapter 1: 4-14)*

Chapter 1:3 "...Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:"

1) v.4 (chosen us) – saints

2) v.5 (adopted into family) – children
3) v.6 (bestowed his grace on us) - hath made us
4) v.7 (redeemed us) -"redemption through his blood...according to the riches of his grace"
5) v.8, 9 (gave us wisdom and insight into his future plan) – "...hath abounded toward us in all wisdom and prudence; having made known unto us..."
6) v.10 (we Christians receive universal Reconciliation) – "...gather together in one all things in Christ..."
7) v.11 (we are made God's treasure-inheritance) – "...have obtained an inheritance..."
8) v.13 (have been granted the Holy Spirit) – "...were sealed with that holy Spirit of promise...,"
9) v.14 (we are assured of salvation) – "...is the earnest of our inheritance until the redemption of the purchased possession..."

5. Adoption – *(5 Evidences of Son- ship)*

1) An Adopted child is led by the Spirit of God

cf. Rom. 8:4; Gal. 5: 18, 22-24

2) We have Confidence in God

cf. Gal. 4: 4-6, Phil. 1:6

3) We have the Liberty of Access to God

cf. Eph. 3: 11, 12; Heb. 4:15, 16

4) We have Love for the brethren

cf. 1 Jn. 2: 10; 3:14; Chap. 4

5) We have obedience to God

cf. 1 Jn. 5: 1-3

Unit 7: (Regeneration) – INTRODUCTION

I. Regeneration is the “new Birth;” “being Born Again;” “Salvation;” having one's spirit and body “Glorified” and Positionally then Completely Sanctified or Perfected

It appears twice in Scripture (w/two diff. meanings)

A. “Body” - Mt. 19:28 cf. Rom. 8:19; 2 Cor. 5: 1 – 4
B. “Spirit” - Tit. 3:5 cf. Rom. 8:15; 2 Cor. 5: 17

*As you can see from these references, Regeneration is definitely **not** a reformation or evolutionary process, it is, however, a SUPERNATURAL act of God.*

(Side Note: “Heresy of…”)

a) *Jn. 3:5, 6; Mk. 16:16 “…believeth and is baptized…” notice: baptized isn’t after semicolon cf. (this is opposite of) 1 Ptr. 3:21 (Noah’s Ark – type of Holy Spirit … Flood - type of Word of God).*

“Born once Die Twice” – (Flesh) Adamic
"Born twice Die Once” - (Spirit) Salvational reBirth

b) *1 Ptr. 3:20-21 “…like figure…” equals Heb. 10:1 cf. 9:14*

New Bibles quote 1 Ptr. 2:2 “that ye may grow up to be saved” (works) as opposed to KJV “maturity”

c) *Acts 2:38 cf. Mt. 12:41; Lk. 11:32*

The "FOR vs. BECAUSE" deceitful handling of the word of God.

II. <u>The Nature of Regeneration</u>
(Two Fold)

* Eph. 5:26 "...washing...the word..." – (water = word) versus "Baptism" 1 Cor. 1:14-17 (negative connotation)

a) Cleansing agent – Ps. 119:9 "thy word" Jas. 1:18 "of his own will" (also trinity)
b) Jn. 15:3 "...are clean..." (Present tense); 1 Ptr. 1:23

<u>Imparting of the New Nature</u>

A. Secure for eternity "Born again...not of corruptible seed"
Gen. 1:26 cf. (free will - choice) 3:6; 5:3 "...likeness of Adam..." New nature is Col. 3:10 cf. Eph. 4:23, 24; 1 Cor. 2:10-14 "...no spirit..." 2 Cor. 5:17, 21; Eph. 2:1; Rom. 6:13; Jn. 5:21, 22; Rom. 8:1; Jn. 3:18 (can't die if believer); Rom. 8:10 "...body is dead..." in God's eyes cf. 1 Jn. 3:9 cf. 1 Cor. 15
B. Instantaneous at moment of salvation

<u>Human Side</u> (nature) Jn. 1:12

(The “life” of belief is human appropriation) - Jas. 1:18; 1 Ptr. 1:23; Rom. 10:17; 1 Cor. 4:15; Eph. 2:8

Divine Side (nature) Jn. 1:13
(What is the Gospel?) 1 Cor. 15: 1-4 cf. Rom. 4:25, Eph. 1: 7-14:

1) Hear the Gospel: Facts
2) Trust it
3) Believe it
4) Sealed by his Holy Spirit

III. 7 occurrences in Luke 7:50 concerning the “glory” of Regeneration

1. Personal Thing (Relationship)	Jer 9:24 (O.T. Light v.26 “in the heart”); Gal. 2:20; II Tim. 1:12; Job 19:25-27
2. Involves Faith (Perpetual Surrender)	Jn. 3:36; 6:47; 5:24; I Jn. 3:14
3. Perfect and Complete Salvation	Phil. 1:6; Jude :24, :25; I Ptr. 1:3-5; Heb. 7:25

4. Assuring Faith (Confidence)	I Jn. 3:14; Jn. 5:13, 6:37, 10: 27-28 (also Eternal Sec.)
5. Active (Lively)	Jas. 2: 14-26; Eph. 2:10; Tit. 1:13, 3:8-14
6. Blessings	Jn. 14:27: Phil. 4:6-7; Is. 26:3, 4
7. Peace with God and Peace of God	Romans 5:1 and Philippians 4:7

“And he said to the woman, Thy faith hath saved thee; go in peace.”

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AWARENESS EIGHT:

Blood of God: Person and Work of Christ - Mission to “preorganize” wheat from tares

John 3:13

Acts 20:28 = Deuteronomy 8:3 cf Matthew 4:4 Bread/Word;

John 4:26 – Psalms 90:4 cf. 2 Peter 3:8

ChatGPT **AI Inquiry**:

Since 1000 years equals one day (24 hour period) and one day (24 hour period) equals 1000 years, how many hours or minutes is it?

If we interpret **1,000 years as equivalent to one day (24 hours)**, we can calculate how many years correspond to each hour and minute.

1. **Years per Hour**:
   Since 1,000 years = 24 hours, each hour represents approximately **41.67 years**:

   1000 years 24 hours ≈ 41.67 years per hour\frac{1000 \text{ years}}{24 \text{

hours}} \approx. 41.67 \text{ years per hour}

24 hours 1000 years≈ 41.67 years per hour

2. **Years per Minute**:
   Each minute would represent approximately **0.694 years (or about 8.33 months)**:

   1000 years 1440 minutes ≈ 0.694 years per minute\frac{1000 \text{ years}}{1440 \text{ minutes}} \approx. 0.694 \text { years per minute} 1440 minutes 1000 years ≈ 0.694 years per minute

<u>These values show how 1,000 years map to hours and minutes when considered as one day.</u>

To calculate the number of minutes between the years 1611 and 2024, let's go through the steps manually:

1. The number of years between 1611 and 2024 is: **413 years**: 2024−1611=413 years

2024 - 1611 = 413 \text{ years}2024−1611 = 413 years

2. If **1,000 years equals 1,440 minutes**, then each year is: **1.44 minutes per year** 1440 minutes 1000=1.44 minutes per year\frac{1440 \text{ minutes}}{1000} = 1.44 \text{ minutes per year}10001440 minutes = **1.44 minutes per year**
3. Multiply 413 years by 1.44 minutes per year: 413×1.44=595.92 minutes413 \times 1.44 = 595.92 \text{ minutes} 413×1.44 = 595.92 minutes

So, there are approximately **595.92 minutes** between 1611 and 2024, according to the 1,000 years = 24 hours analogy.

4. **595.92 minutes = hours**

To convert **595.92 minutes** to hours, divide by 60:

595.9260 ≈ 9.93 hours\frac{595.92}{60} \approx 9.93 \text{ hours} 60595.92 ≈ 9.93 hours

So, **595.92 minutes is approximately 9.93 hours**.

I submit that the 1611 KJV (*i know, i know*) it's "1729" Stevens - (preserved Word of God) is less than an estimated 10 HOURS OLD (as of the year of writing this book) in the sight of the Lord!

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world. Jesus saith unto him, Go thy way; thy son

liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. But I receive not testimony from man: but these things I say, that ye might be saved. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

"The only way God could experience death is to become one of us, which He did. He experienced death for us." He "*tasted of death for every man,*"
"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God SHOULD TASTE DEATH FOR EVERY MAN."

The very Person of Christ is at the center of everything we hold dear, People have always been divided about the Person of Jesus Christ. The fact is: ***"So there was division among the people because of him."*** And ***"Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man do such miracles? And there was a division among them."*** *and again;* ***"There was a division therefore again among the Jews for these sayings."***

People were always divided over the person of Christ and the work of Christ. They were at extremes. Some were saying He was of God. Some were saying He is a rank sinner. They were from one extreme to the other.

His character determines whether He could have sinned or not. That is why we need to look at it. That division is even among Christians. It's Christians who think He could or could not have sinned, too. A lot of people think that the Lord laid aside some of His divine attributes to become a man, but that comes from misunderstanding

Phil 2:5-8, where the Bible says, *Let this mind be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God: (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* It said He made of Himself no reputation.

It has been said, “A false system has, for an accomplice, whoever spares it by silence.” Similarly, it's been said: “The only thing necessary for the triumph of evil is for good men to do nothing,” Silence by those *(having repented of their sins and sin nature by simply asking Him for forgiveness trusting in the death, burial and resurrection of Christ)*, is consent. If we let the person of Jesus and His Work be removed, by just standing by and we don’t say anything, then that is agreeing with the removal or degradation. God the Father speaks up and so should we (Luke 3:22, 9:35 and Matthew 17:5)

"When Jesus is being attacked and we timidly don't speak, something is wrong with our *faith***. Somebody said, A false system has, for an accomplice, whoever spares it by silence. Silence on our part,** *Christian (that means* ***we*** *that have "trusted in Christ"* ***His person*** *and* ***His work****)*, **is consent. If you let somebody tear down the person of Jesus, and you just stand by and don't** *say* **anything, then that is agreeing with them. You say to yourself you don't really agree, but the** *false believers* **think you agree with them when you don't say anything."**

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

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AWARENESS NINE:

Tripartite Man and The Author of Eternal Salvation

1 Thessalonians 5:23 cf. 2 Corinthians 1:10

Unit 8: (Treatise on the Trichotomy of Man)

"And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." (Rom. 13:11). Paul, the Apostle in the power of the Holy Spirit is writing here to Christians. He says "we" – himself and other Christians, he says, "now is our salvation nearer than when we believed." What is he talking about? Is he saying we Saints are not yet saved? Are we going to be saved sometime in the future?

Is he talking about enduring to the end, or not really knowing if we are saved or not until we die? What does he mean when he says our salvation is nearer than we believed? Did we not receive salvation at the moment we believed, at the very moment we accepted Jesus Christ as our Lord and Saviour?

Did our Saviour not save us? Are we not saved yet? How can something we are supposed to already have be nearer now than when we first received it? Paul clearly states that at this point in time, regardless of when one was saved, regardless of when a person accepted Christ, be it 25 years ago or this morning their Salvation is nearer now than it was when he/she first believed in Christ.

But there is another Apostle who was led to write in a similar fashion. He said that Christians "are kept by the power of God through Faith unto Salvation ready to be revealed in the last time."(1 Ptr. 1:5) So, Peter says those of us who are saved are kept UNTO Salvation. This Salvation unto which we are kept will not be revealed until "the last time." That implies Salvation is not yet here (a quick note is that, "salvation" by definition deals with deliverance). We are being reserved for it; we who believe are being kept unto Salvation. But, if we are presently saved (and we are i.e...Christians) then what did Peter and Paul mean in referring to a future Salvation? "And the very God of Peace Sanctify you wholly; and I pray God your whole spirit and soul and body

be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thes.5:23)

This study deals with complete Salvation and as we will see scripturally, complete salvation involves the trinity of man (Body, Soul, and Spirit). From (1 Thes.5:23) and many other vs.' we will see that we are saved and sealed in Spirit. Our Soul is continually being saved, and ultimately (Physical Salvation-Glorification) awaits the last time, or "the coming of our Lord Jesus Christ." So having this in thought, a brief discussion of each part of man would be in order at this point.

1) The Spirit is the part of man that "knows," look at this verse closely "for what man KNOWETH the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Notice here the spirit of man is spelled with a lower case "s" and the Spirit of God is with an upper case "S." We will see this throughout scripture; spirit of man is different than Spirit of God. Notice, however, Paul says it is the Spirit in man that "knows" just as the Spirit of God "knows" the things of God. (It will be a

mindful note to say, if we don't have the Spirit of God, we CAN'T know the things of God). Hence, it is (the spirit) that is synonymous in the scripture with the mind, see (Eph. 4:23; 2 Cor. 7:1; Job 32:8). However, for the unsaved man the spirit is dead (does not know God, Rom. 8:6) until it is "made alive" by God's Spirit (Eph 2:13; Rom. 8:10), thus the Spirit gives an (GOD CONSCIOUSNESS).

2) The Soul is the seat of emotions, affections, desires, will, and self – the "heart" in scripture (Mt. 26:38, Jn. 12:27). Soul and spirit then, are divisible as is shown in everyday living, the emotions and will being often contrary to what the mind knows to be the facts. Apparently, the Soul is shaped like the body (Rev. 6: 9-11; Lk. 16: 23-24) and fits in it like a hand in a glove. It is attached to the body in a "lost man" but detached in a "saved man" as we'll see in a later part of this study. So, the soul gives us (SELF CONSCIOUSNESS).

3) The Body gives us mobility, and through its senses (smell, touch, taste, hearing and sight) it makes us (WORLD CONSCIOUS). The body is the seat of the fallen "Adamic Nature" (Rom.

7:18, 23-24). Thus, a lost person is completely susceptible to demonic possession (2 Tim. 2:26), since the soul is attached to his “Adamic Flesh” and its senses. Now, with these basic facts in mind, we are ready to study Salvation from the standpoint of the Triune Man. God saves us wholly- body, soul and spirit. Let’s see how and when he does it, shall we?

Body, Soul and Spirit (Divisible)

According to (1 Thes.5:23), man consists of three (3) parts: spirit/soul/body. We are triune beings, just as God is; man is a trinity created in the image of God (Gen.1:27). Now, just as with God, the trinity of man is divisible with each part being a separate manifestation of the whole. "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit (,) and the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb.4:12). So the word of God can divide the soul and spirit (note the comma after "spirit') from the joints and marrow (body). It can divide the spiritual from the carnal; it can also divide the soul from the spirit and even subdivide the body into its component parts. (cf. Ps. 139:16) It divides between the soul and spirit, and the flesh (joints and marrow).

The Bible says then that soul and spirit are divisible from the body... "the flesh." We know that when we die a division takes place; (Gen.35:18) tells us that when Rachel died, her

soul DEPARTED, the body was left behind, “for she died.” The three parts of man are divisible, each from the other two. The soul IS NOT the spirit, and the spirit IS NOT the soul; these are two (2) different and distinct parts of the whole which is one but yet three (3) parts in all...kind of sounds like the Godhead huh?

So, how does this happen, and WHEN does this happen? How does the word of God divide body, soul, and spirit; and when does such a division occur? The writer of Hebrews says triune man can be divided up. He further states that the word of God is the instrument used in making the divisions. The Apostle Paul tells us in (Col.2:9-12) how God goes about doing this. He says that Christ is “the fullness of the Godhead bodily...” and that Christians are “complete” in him.

We are complete in him; “which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried in baptism, wherein also ye are risen with him through the faith of the

operation of God, who hath raised him from the dead."

The circumcision "made without hands" is obviously a spiritual operation, or surgery ("the operation of God"); involving the "putting off" of the body, i.e. the removal of the flesh from that which is spiritual ("dividing asunder of soul and spirit, and the joints and marrow," again note the comma). This putting off is pictured in the same way as the taking off of clothing (eph.4:22-24; Col.3:9-10). In fact, the body is referred to as the clothing of the soul (2 Cor.5:1-4). Note, that in verse 12 of Col.2 Paul through the Spirit says we are buried with Christ in Baptism; this baptism is the baptism of the Spirit (1 Cor.12:13).

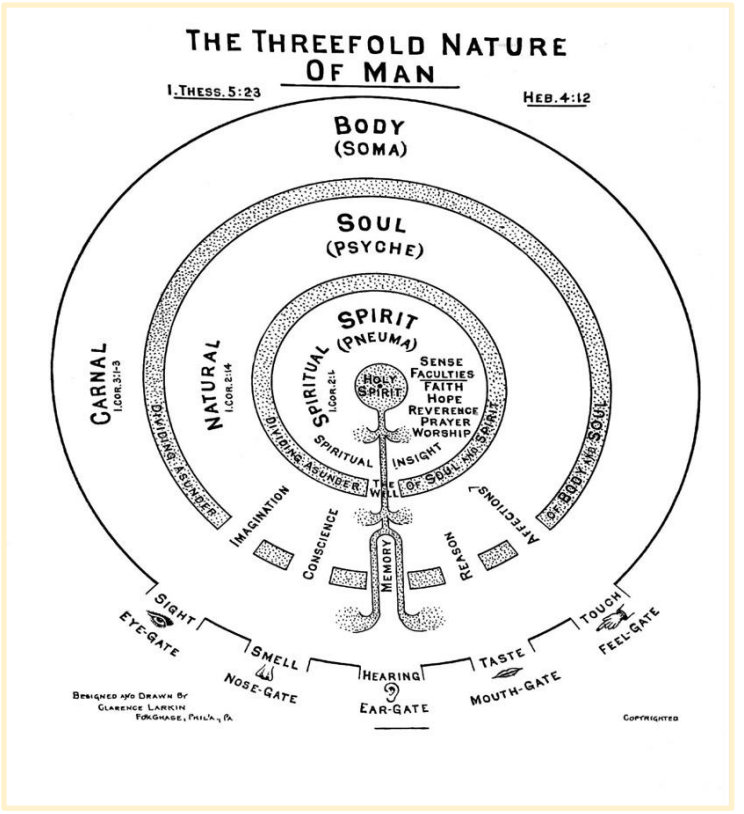
It is the spiritual operation whereby God, using His word as the scalpel, separates "the body of the sins of the flesh" from the spiritual part, which part is of course the real person; the body being only the "house" of the soul. This operation occurs at the moment of Salvation (Eph.1:12-13); so when a person calls on the Lord to save him (Rom.10:9-13), God goes inside that person and cuts him (soul)

loose from the flesh, to which he had been bound through sin all of his life (Heb.2:15; Rom.6:23, 17-18). Thus, it is called a spiritual circumcision, a cutting away of the flesh, a putting off of the body of the sins of the flesh.

Compare (1 Ptr. 1:22-23) the word of God is the seed of the new birth (Jn. 3:3). The word is the instrument used in bringing about the new birth (1 Cor. 5:17; Rom. 6:6). When we called on the Lord to save us, the Great Physician took his scalpel (the word) and cut the soul and the spirit loose from the body (Heb. 4:12; Col. 2:11-13). He then immersed (baptized) that soul and spirit into the body of Christ (1 Cor. 12:13; Rom. 8:9 this is the "one Baptism" of Eph. 4:5; of which water baptism is a PICTURE 1 Ptr. 3:21).

"And you being DEAD in your sins and the uncircumcision of your flesh, hath he QUICKENED together with him, having forgiven you all trespasses (Col. 2:13). As already stated: the grammatical structure of Heb. 4:12 in both English and Greek, further affirms the separating of the soul and spirit from the body. The strategically placed comma – "the dividing

asunder of soul and spirit (spiritual) and of the joints and marrow (physical)" clearly reveals the effect the word of God has on the Trinity of Man. Look at this illustration in comparison to our discussion thus far.



“THE WHOLE MAN” (1 Thes. 5:23)

A (dead spirit which cannot be) the “spiritually minded” of (Rom. 8:6 cf. 1 Cor. 2:16); the (Body, Flesh) is the “carnal/outward” man (2 Cor. 4:16 cf. Rom 2:28) and is separated by the word (Heb. 4:12). So let’s look at the dead spirit and live body issue from the scriptures view.

DEAD SPIRIT; LIVE BODY

The spirit of a lost man is dead; for all practical purposes it is a nonentity...it is non-existent. The Bible says Adam “became a living soul,” not a living “quickened” spirit; so a lost person has a body and a soul, but his spirit is dead (non-quickened). “And you hath he (God) quickened (translated elsewhere “made alive/given life” 1 Cor. 15:22; 2 Cor. 3:6; Gal. 3:21), who were dead in trespasses and sins,” (Eph. 2:1).

In order then for a person to be a whole person, he must be saved (give life); his spirit must be made alive. The Bible says we “were dead” before salvation; obviously the body was not dead. It moved, ate, talked, laughed and all

that business; then it must have been the spirit which was dead in trespasses and sins, therefore, one has a dead spirit before salvation.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Cor. 5:14). When we were born physically ("of flesh" Jn. 3:5, 6; Ps. 51:5), we were born in the image of Adam by SETH (Gen 5:3); he (Adam) having marred and destroyed through SIN that "image of God" (Gen 1:26; 3:7). Adam was then sentenced to death (Gen. 2:7, Gen 5:5; Rom 6:23a) because of his sin and furthermore was cursed into restitution (Gen 3:17 – 19) by being ("banished/castaway" 2 Sam. 14:14c; 1 Cor 9:27) from service and the "peace of God" within in the garden. Adam did not die "spiritually" (WITH REGARDS TO THE LORD GOD AND THEIR FELLOWSHIP this death was not Rev. 20:14, 15 but Cf. Heb. 9:27; this death by banishment and casting away is Ps. 94: 17-20; 1 Cor. 10:20; 2 Cor 6:14; Eph 3: 9-12) this fellowship was possible for Christ gave us a "type" of atonement or Sacrifice in (Gen 3:21). Thus, all of his (Adam by Seth's) descendants

are born in this MARRED/DESTROYED and INIQUITY laden image (Dead – Spiritually); we are born as dead men, the spirit of man is dead and he then having no ability to cease from SIN which separates us from having the Lord's COMPLETE image thus a need for a REDEEMER to make us COMPLETE. So, the Bible says that the Holy Spirit SAYS Christ "died for all," hence, he concludes ("we thus Judge" 2 Cor 5:14) that all must have been dead.

We are told in (1 Cor. 15:22) that in Adam ALL die, but all who are in Christ shall be made alive (having been "made alive or quickened"). A lost man, however, has a dead spirit a non-entity as far as God is concerned. A saved man, on the other hand, has a "live" spirit, but as far as God is concerned the body of a saved man is dead; (THE BODY CAN GRIEVE THE SPIRIT THROUGH THE YIELDING OF THE SOUL TO IT'S DEVICES, LUSTS AND APPETITES Eph. 4:30).

LIVE SPIRIT, DEAD BODY

"And if Christ be in you, the body is dead because of sin; but the Spirit of life because of

righteousness."(Rom. 8:10) The spirit of the saved man has been (redeemed, quickened, made alive)! But his body remains unredeemed at present, dead before God "because of Sin." If Christ indwells a person (which he does if that person is saved (Col. 1:27; Rom 8:9; 2 Cor 3:17), then that person's body remains dead in the sight of God (because of sin [Rom. 7:18, 23]) until the "day of redemption."

The spirit is alive because of the imputation of Christ's righteousness (2 Cor 5:21). Before one is saved, his spirit is dead but his body is alive and breathing, affording him an opportunity for salvation. Once he SURRENDERS to the Lord as his Saviour, God cuts him a loose from "the body of sin" (Rom 6:6), thus leaving a crucified (Rom 6:3-6; 6:14) and dead (Gal. 2:20), spiritless (James 2:26) body in the sight of God.

Now, his spirit is alive and breathing, so to speak; and being dead he is "freed from sin" (Rom 6:7) and "married to another" (Rom. 7:4) even unto Christ, and has become the servant of righteousness (Rom 6: 17-18). When we

really analyze these passages, it becomes evident why the spiritually minded man (Rom 8:5-6) would desire the day when we will be free of the body of sin (2 Cor 5:1 – 2, 8).

The apostle Paul almost despaired when he thought of being bound to and influenced by his body (Rom 7:15-24). But he realized, that even though he could not escape the presence of his body, yet through the power of Christ Jesus (Rom 7:25), and his indwelling Holy Spirit (Rom 8:4), he could have victory over the body (1 Cor 9:27).

Unit 9: (Eternal Salvation)

1) God's plan for Salvation

The apostles were called to council approx. 15yrs. after the ascension of Christ Back to Heaven, In order to correct the (two) earliest heresies. In (Acts 15) we see this revelation unfold. The first false doctrine was "salvation by works." This is where one must appease God by doing good works in order to get to heaven. This thinking is pagan in origin

and is overthrown by scripture. Cf. (Tit. 3:5;Rom. 3:28; 10:9,10; 11:6 and Gen. 3:20-21).

The second dealt with was over security after salvation. Does *God* keep us saved or do we keep ourselves saved by works. The only difference here is where you place works, before or after salvation with concerns of obtaining or keeping this freedom. The council concluded (under the guidance of the Holy Spirit), that it's by faith through grace and that good works is for a testimony of our faith. See (Zech. 3) For, under the law evidence of this illustration.

The Apostle Paul faced this problem again some years later in (Gal. 3:1-3). Also, we have a record of Paul rebuking Simon Peter of this teaching in (Gal. 2). (1Ptr. 1:19-20) "But with the precious blood of Christ, as a lamb without blemish and without spot…" (vs. 20) "who verily was foreordained before the foundation of the world, but was manifest in these last times for YOU."

One law under the Edenic covenant (Gen.1:28; 2:16-17) which was broken, then God partially revealed the Gospel plan of

redemption to them (Gen. 3:15). Its disclosed in (Gen. 3:20-21) where Adam excepted God's Grace (note: a sacrifice was made v.21). Man had union with God until man broke this unity (Gen. 3:6 which is 1 John 2:16), man was then driven out of unity (Gen. 3:22-24 - A loss of rewards). Thus, God already had a preordained plan through man's seed.

The Old Testament Saints only knew bits and pieces of this redemptive plan of salvation see (1Ptr. 1: 9-10, 12). But through their faith in God they knew He would redeem them and they sought the land made without hands see (Heb. 11). It has always been Faith by Grace (Gen. 15:6 ref. Zech. 3 cf. Act 15:10 and Rom. 3:23-29 note v. 27). Now, before the law (Rom. 4:2-3) applies and during law (Ps. 32:1, 2 cf. Lk. 7:41 - 50) and of course since the law has been fulfilled the Tribulation Saints (Rev. 12:11), who are also the ones who overcame (1Jn. 5:4, 5).

2) *God's Purpose*

A) God's purpose is Basic to our security

(Eph. 1:4) He chose us to be holy without blame before the foundation of the world (Ptr.

1:16). How can we be holy without blame (1Jn. 1:8 cf. Jude: 24), because God is gradually accomplishing this day to day see (2Cor. 3:18). We are being confirmed to his image (Rom. 8:29) thus we will be without blame and holy (1Jn. 3:2). What's more God chose to bring us into glory (Heb. 2:10). So, it's God who chose us (NOT OURSELVES) to be holy and without blame and God who will (NOT OURSELVES) bring us unto Glory. So, God chose us to get us to heaven and saves us to that end. Choosing to make us holy has to do with our salvation (positional cf. Eph. 1:13, 14: 4:30) because it was through salvation that the Lord has "washed (past tense) us from our sins IN HIS OWN BLOOD" (Rev. 1:5).

Choosing to bring us to glory has to do with security but as to getting us there after, we're saved. Note: God has done the choosing, why? (Jn. 15:16) "Ye have not chosen me, but I have chosen you." We see that sinners never seek God (Rom. 3:11) God has always sought the sinner to "draw" him to salvation (Jn. 6:44; 13:32). So why is it that no one has ever chose God on his own? (Phil. 2:21) By nature the sinner is SELFISH!!! Cf. (Jude :19; Jas. 3:15).

God has always sought sinners through his saints. So it was <u>God's purpose to save us make us holy without blame</u> to bring us to <u>glory</u>. So if one son can get lost, then God's plan of redemption has been compromised. How could God lose what He ***BOUGHT***?

B) <u>God's power (via) Salvation</u>

God's power is both sufficient to save us and keeps us saved. We have "an inheritance incorruptible and undefiled, and that <u>fadeth not away, reserved</u> in heaven for you, who are <u>kept</u> by the power of God." (1Ptr. 1:4, 5). Jesus said, "my Father (God), which gave <u>*them*</u> (the saints) ME (Jesus) is greater than ALL (including you and satan); and no man (including you) is able to pluck them out of my Father's hand." (John 10:29).

Read (Rom. 8:35-39) notice "...<u>nor any other creature...</u>" this statement means exactly what it says (including you and satan). The reason we keep saying (<u>you</u> and satan) is because some people believe that they can change their mind and give God back his gift of Salvation for whatever reasons proclaimed. Having already traded Hell for Heaven, and then wanting Hell back over Heaven such a

person would have to be mentally incompetent and thus would fall under God's special Grace cf. (1Jn. 3:20-21). "For if our heart condemn us, God is greater than our heart, and knoweth all things." (v. 21) Beloved, if our heart condemn us not, then have we confidence toward God."

Now, since even our hearts can't condemn us (because God is greater) then look at the confidence we have toward God. Some people don't believe that (Rom. 8) does not prove the security of the believer. Because no one is separated from his love. (v. 39) Such passages as (Jn. 3:16 and Ps. 139:7-10) are used to back up this revelation. However this line of thinking on (Rom. 8) in not true on (2) counts.

1) God doesn't Love everyone, which is made clear in (Ps. 5:4-5;Hos. 9:15;Mal. 1:3 etc.). God does not love sinners, for they are satan's children (Jn. 8:44 - 47). He offers his love and will give it to them if they will accept it through salvation (Rom. 5:8; 1 John 4:9). In (Rom. 5:8) that word "commendeth" means <u>Demonstrates</u>, in both vs' we see that God demonstrates his love (shows his love) through Christ's death. Thus, to say through the acceptance,

inspiration and surrender to this sacrifice brings about salvation.

2) (Rom. 8:39) speaks of "the love of God, which is IN CHRIST JESUS." The only love from God to man is IN Christ, which comes (through, or in) the person of Christ, which is Salvation (agape) love.

3) <u>Conclusions</u>

The Love of God in (Rom. 8) is directed to saints and saints only, the ones to whom HAVE accepted. The Book of Romans itself makes that fact clear, since the context of (Ch. 6 through ch. 8) is the Christian Life. Thus, we have confidence that NOTHING can separate the Christian from God's love (vs. 39 of Romans 8) which would cause the Judgment wrath or Condemnation!!! Not satan, not man, nor even our own Hearts since "...God is greater...!"

"The gifts and calling of God are without repentance (Rom. 11:29 cf. Eph. 2:8) God never changes his mind when he gives someone something, nor when he calls someone to

something. "The Gift of God is eternal life through through Jesus Christ our Lord (Rom. 6:23 cf. Eph. 4:4; Rm. 8:30)." God called us to Salvation, as well as other service for his kingdom. If one was able to lose his security in salvation God would then have to change his mind about everything else concerning his calling, thus (Rom. 11:29) would hold no value whatsoever.

But of course this is not the case, God simply doesn't change His mind. Now, not only are we in God's hand as saints but we are PART OF HIM. We have been made "...PARTAKERS OF THE DIVINE NATURE...(1Ptr. 1:4 cf. Eph. 5:30)." God would have to perform an operation on Christ in order to take salvation away from someone. He would have to first remove that person from "...the body of Christ..." (John 14:20 cf. 1Cor. 12:27). Yes, there would have to be one stronger than God to take a Christian out of His (God's) hand.

4) <u>God's Promise</u>

God's promise is security to the believer, cf. (John. 3:16; Tit. 1:2;Lk. 20:36; Rev. 20:14;Jn. 5:24; 3:18; 11:25-26; 1Thes. 4:17; 1Jn. 5:10-13;Rom. 3:3-4; Ps. 119:89). The picture seen

here is that saints will never die, however, some will die physically then they shall be resurrected from the dead. Some saints will not even face physical death, with this God "...who cannot lie..." HAS PROMISED his children that we have eternal life.

Notice the verb and past tenses in these (vs.') *HAVE, HATH, EVERLASTING, NOT, IS PASSED, HAS etc. etc. etc...* Do we realize how serious it is to doubt Gods promise that we *CURRENTLY* HAVE AND SHALL CONTINUE TO HAVE salvation eternal life. In essence, it is calling God a liar or incompetent of bringing forth and maintaining His word. We certainly know how God feels about his word considering (Ps. 138:2 and 1Jn. 5:10-13). At any rate, a close word study of these (vs.') mentioned will prove and show security in Gods Promises'. *GOD SAID IT, SO THAT SETTLES IT..., FOREVER!!!*

5) God's Love

God's love for his own secures his children's place in eternity cf. (1Jn. 3:16, Rom. 5:8, Acts 20:28). If God willingly laid down HIS life to provide eternal security for us, while we were still sinners then certainly he will not take that provision from us NOW that we are

SAINTS!!! How foolish to even think that He would do such a thing.

This truly displays the same IMMATURITY, and UNBELIEF as in back-sliding Israel, saying "that God delivered them from bondage in Egypt just so He could slay them in the wilderness cf. (Ex. 16:3:Rom. 8:32). The first part is for sinners and the second is for saints. This shows that not only is salvation a gift but so is eternal security of that salvation a free gift. We did nothing to earn salvation, and thereby WE DO NOTHING TO *KEEP* IT (Phil. 2:13 cf. 2Cor. 5:1).

6) Gods Pardon

Gods complete pardon guarantees that no sin will ever keep a Christian out of Heaven. (Eph. 4:32) "...God for Christ's sake HATH (past tense) forgiven you." He forgives us based on what Christ did, not what WE do or TRY to do, or DID!!! Note (Col. 3:13) "...Christ forgave you..." - (past tense) again and (1 John 2:12) "...your sins ARE forgiven you..." WHY "...for his names sake." Saints do commit sin (1 John 1:8-10) but God sees it as a "...work of the flesh..."(Gal. 5:19-21). He deals with it through chastening in this present (1 Cor. 11:30; Heb.

12:6) AND loss of rewards at the Judgment seat of Christ (1 Cor. 3:12-15; 2 Cor. 5:10).

In this way all saints sins are punished BEFORE the sinners Judgment (Heb. 9:27; Rev. 20:11-15), therefore, the Saint will never be called into condemnation for sin (1 Cor. 11:32; 2 Sam. 14:14) the Lord "...forgiveth all thine iniquities" (Ps. 103:3) since God forgives us of ALL our iniquities, the books are CLEAN (let us remember it is for "...Christ's sake..." ***(Mic. 7:18)***

We have no reason to doubt God (Rom. 3:3, 4) and notice (1 John 5:10-12), we have overcome the world (1 John 4:4; 5:4, 5; Rev. 3:5; 12:11). And IN Christ we already have eternal life. It is God's Free Gift; He Planned it and so the maintenance is Gods as well...from start to finish, God is in control of the redemptive plan of God-Man restoration...PRAISE GOD!!! If we would've had anything to do with it we would've lost it to start with!!!

The Sons Provision for Salvation

The seed which God promised to the Fallen couple in (Gen. 3:15), that would one day redeem them and their posterity was none

other than his only begotten son, the Lord Jesus the Christ himself (Gal. 3:16-19). Remember in Gods mind, “the lamb (was) slain from the foundation of the world…” for you (1 Ptr. 1:20). So, when God planned Salvation he ordained Christ his Son to provide it for us.

The Lord’s Death

The Lords death provided the means for our salvation, look at (Rom. 5:8). What does it mean? “…he died for us..,” or (on our behalf?) Our sinful nature is an offense against the righteousness and holiness of God. The Justice of God demands retribution for our offenses against him. The reason we are (in Adam) an offense against him is because of (James 2:10). Certainly everyone can admit to having offended in more than one violation of the law. Now, there is no way possible we could have made the impossible debt payment owed to God, by us, for our infractions. In the following parable Jesus explains our impossible indebtedness that we owe to God (Matt. 18:23-32).

The 1909 Scofield ref. Bible translation value of the 10,000 talents was $290, 850, 000. In our present day inflation, the figure would

be undoubtedly astronomical and non-payable by any individual, even the very wealthy. Yet his lord was moved with compassion, and because the servant desired forgiveness, the king forgave him all of the debt. What an illustration of the mercy and grace of God toward the sin debt that every person owes!!!

(To illustrate the depth of our offensiveness, Jesus shows the ingratitude and heart hardedness of the forgiven servant in his refusal to forgive his fellow servants' debt of an *hundred pence*, -about FIFTEEN DOLLARS). So God made a choice, send us to hell for a debt we could never pay or *pay it for us*!!! Praise the Lord he chose to pay it for us, that's what it means that Christ died for us or on our behalf! Paul says that Jesus "was delivered for OUR OFFENSES," (Rom. 4:25). Look at (1 Ptr. 3:18) "for Christ also hath suffered for sins, the JUST for the UNJUST, that HE might BRING us to God, being put to death in the flesh, but quickened (made alive) by the Spirit."

So Jesus paid the bill and all I have to do IS ACCEPT HIS PAYMENT (*AS MY OWN*) WHICH HE HAS MADE *FOR ME.* That being the case, then I owe no more debt, THAT BILL HAS BEEN PAID! So how could one lose salvation since

Christ's payment was designed to bring us to God. Note (1 Ptr. 3:18) who brings us to God? Christ does NOT ourselves!!! "...THAT HE MIGHT BRING US TO GOD..."

All that being so, then the Lord Jesus Christ has, "...delivered us (PAST TENSE) from so great a death ("the second death" cf. Rev. 20:14, 15), and doth deliver (PRESENT TENSE): in whom we trust that he will yet deliver us (future tense)" Cf . (2 Cor. 1:10). Now, Jesus is the "author and finisher of our faith" THIS IS SECURITY; (Heb. 12:2) he not only began our salvation, but HE WILL carry it through to completion as the word "...*FINISHER...*" means. We won't bring it through to completion as Christians, because we still fail Gods righteousness (1 Jn. 1:8), but "...God IS greater than our hearts..." (1 Jn. 3:20-21) and is able to keep us (Ps. 121:3-5, 7-8). And that's why Christ brings us to God (again 1 Ptr. 3:18) and is the finisher (Heb. 12:2) and does the completing (Phil. 1:6).

God completes what he starts (1 Sam. 3:12), no one can add or take from it (Ecc. 3:14 cf. Rom. 8:35-39). That's why Paul says what he says in (1 Tim. 1:12 cf. Gal. 2:20) he said he lives by faith in the Son of God (NOT FAITH OF

HIMSELF). We are safe and secure because our Lord's payment for sin "...HATH..." satisfied the debt which we owed to God.

Christ's Resurrection

Christ's resurrection provided the means of our justification, he was "delivered for our justification" (Rom. 4:25). (1Ptr. 1:3) says "God... hath begotten us again UNTO a lively hope by the resurrection of Jesus Christ from the dead." The lively hope unto which we are begotten is that of (Tit. 2:13), the resurrection of the body (Rom. 8:23-25) and the coming of Christ Jesus.

To be justified before God means God sees us as if we have NEVER SINNED, we have a clean slate before him. We are legally declared innocent and SET FREE OF OBLIGATION to the sin debt. We have been Judicially ACQUITTED OR EXONERATED by the judge of the universe..., God himself. There is no higher court, or appellate Judge, so who in all of creation could overthrow that decision of the high court in Heaven? (Rom. 8:33). Now, when Christ paid for our sin by his death on the cross

God showed his acceptance of that payment by raising him from the dead.

In accepting the payment God canceled the debt, nothing else is owed to God for the sin of those who (BY FAITH) will allow God to put that payment to their account (imputation Rom. 4:5-8, 22-24) they are then justified and God becomes the "justifier of him which believeth in Jesus" (Rom. 3:36). (Rom. 4:5) "...to him (the sinner) that...believeth on him (God) that justifieth the ungodly, his faith is counted for righteousness." God would have to reverse his decision for you to lose your salvation, and he has bound himself (Heb. 6:17-20) so that he cannot do that (tit. 1:2).

But how does justification provide or guarantee our security? (Eph. 2:4-6) "But God...even when we were dead in sins, hath (past tense) quickened (made us alive) us together with Christ (resurrected with him, salvation)...and hath (also past tense) raised us up together, and made us sit together in heavenly places IN cf. (Rom. 8:1) Christ Jesus (ascended with Him, security)." So, God sees us (his saints) as resurrected in Christ, seated at his right hand.

God would have to retract the resurrection of Jesus Christ in order to take away our salvation, because you and I are "RESURRECTED IN CHRIST." A saved person has been called by God (Eph. 4:4) so consider (Rom. 8:30), "them he called ...(saved)...he also justified (cleared of all indebtedness): and when he justified...(you if your saved) them (here comes security) he also glorified (got them to heaven)." Notice that even though we have not yet arrived in heaven to be glorified w/Christ (Rom. 8:17) our arrival there is certain as far as God is concerned because he has ALREADY glorified us.

Then look at (vs. 31) of Rom. 8, if God glorified us who can unglorify us? Look at what Jesus says in Jn. 17:12 "those that thou gavest me (all of the saved) I HAVE KEPT, and none of them is lost..." Now, see (1 Cor. 15:14, 17-18, 20) if Christ be not risen we are yet in our sins. But he is risen and we are risen w/him according to God. So then, Christ's resurrection provides security for the believer.

The Lord's Ascension

Christ's ascension provided the means for our sanctification or our continual daily cleansing. When the Lord ascended back to heaven he accomplished a two-fold purpose as far as our sanctification is concerned. First of all he returned to heaven in order to send the Holy Spirit to indwell the believers. Note: (Jn. 16:7 cf. 14:16, 26) the other comforter is the Holy Ghost, notice that he may abide w/ you FOREVER (security). The Holy Spirit SEALS the believer, (Eph. 4:30).

Secondly, the Lord returned to become our advocate cf. (Heb. 9:24) notice the word NOW and FOR US. Why is he now appearing before God for us? He is there to act as our advocate or attorney, to whom will plead our weak case when we fail. (1 John 1:8-9, 2:1). Interestingly, the same Greek word (Advocate) is used of the Holy Spirit (Comforter) in the Gospel of John. The Holy Spirit is with to help us restrain our sinful nature with "mercy" on others and ourselves so that his "knowledge" will lead us to understand that "to obey is better…" (Hos. 6:6 and 1 Sam. 15:22).

Now, we know that the Lord Jesus is with the Father (on our behalf) when we do sin (Ps. 130:3-4) “if the Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee.” Through His pleading our case when we do sin Jesus keeps our (Father/Son) relationship in place with God. As long as we have Jesus defending us there is nothing to worry about (Rom. 8:34).

The Lord’s Shepherdship

The Lord’s shepherdship provides the means of our glorification. Jesus is the “Good Shepherd” (Jn. 10:11 cf. 10:9, 27-28). Notice “I know them, and they follow me…” Take note to (Ps. 23) “the Lord is my Shepherd…I will dwell in the house of the Lord Forever…”

Conclusion

Salvation is provided by Jesus Christ, and that provision is eternal. “He that cometh to me I will in no wise cast out” (Jn. 6:37). “I will never leave thee, nor forsake thee,” (Heb. 13:5) “wherefore he is able also to save them to the uttermost that come unto God by him, seeing

he ever liveth to make intercession for them (Heb. 7:25). If you are in Jesus you are in to stay…bless God! One last cute comfort to notice is (Jn. 10:27; Gal. 4:9) you see God knows us, Amen! Yet if we become "unsaved" then God would have to say to someone he once knew "depart from me…I never knew you." (Mt. 7:23)…IMPOSSIBLE!!!

The Holy Spirit's part in Salvation

The Father planned our salvation, the Son provided it; the Holy Spirit keeps it. Note that the Trinity, or the fullness of the Godhead bodily was in each aspect involved with creation (Gen. 1:1; Jn. 1:1-3; Job 26:13), so why not with re-creation?

The Holy Spirit's Baptism

The Holy Spirits Baptism makes the saint secure (1 Cor. 12:12-13) according to those (vs.) every Christian has been baptized in the Holy Spirit. Christ has one body that's composed of many members – (all Christians). Every member is placed in the body of Christ by the Baptism of the Holy Spirit. That is the

real"...one baptism..." (Eph. 4:5) of the Holy Spirit which water baptism is a picture (1 Ptr. 3:21). Water baptism portrays the saints' identification with the death, burial and resurrection of the Lord Jesus Christ. It's a figure, or type of that reality which takes place at the moment of salvation. The Spirits baptism makes the recipient a part of Jesus Christ, a partaker of his divine nature (2 Ptr. 1:4); (Eph. 5:30); (1 Cor. 6:17) the Holy Spirit came into us, and put us in Christ we are no longer ours (1 Cor. 6:19-20; Ron. 8:9).

The Spirit Baptism is spoken of as a surgery or "operation" (Col. 2:10-12). The Holy Spirit uses the Word of God as his scalpel (Jas. 1:18; Heb. 4:12) he performs a spiritual operation. He severs that persons soul and spirit (1 Thes 5:23) from the body of the "sins of the flesh," and immerses (baptizes) the soul and spirit into the body of Christ...this immersion IS complete, final and eternal. Just as Noah entered the ark and God shut the door (Gen. 7:16) so you and I entered the body of Christ at salvation, and God shut us in. And whom he "shutteth...no man openeth" (Rev. 3:7) the Spirit places us permanently in Christ.

The Holy Spirit's Sealing

So, if that's not enough, there is more. In (Eph. 1:13-14) Paul clearly says here that those of us who have heard the Gospel (1 Cor. 15: 1-4), believed it, and placed our trust in Christ have been sealed by the Holy Spirit. The meaning of this sealing is shown in the Old Testament, whereby, a king having sealed any writing with his signet ring that writing became an official document (1 king 21:8). As such, it was unalterable (Esth. 1:19; Dan. 6:8). So it is when the Holy Spirit seals the new child of God: his standing (Rom. 5: 1-2) in Christ is unalterable until the redemption is complete. After he is immersed into the body of Christ, the Holy Spirit seals him in (permanently).

Webster defines an earnest as: 1) "something of value (in this case, the Holy Spirit) given by a buyer (God) to a Seller (you, upon deciding to accept Gods payment made for your sins) to bind a bargain (the purchase of you by God); 2) "a token of what is to come: a pledge." And certainly a token is all we now have in comparison to what awaits us in Glory (1 Cor. 2:9; Rom 8:18). The earnest is often

compared to the down payment; however, in this case he (God) is acting more like a "storage" fee since the "merchandise" has already been paid for in full! The Holy Spirit secures Gods Merchandise (the saint) against resale for as long as it remains in the devils warehouse (the world 2 Cor. 4:4), which will be until God removes it (at death or the Rapture) to his house (heaven).

This sealing holds us for God "...until the redemption of the purchased possession." To know how long that will be, we must know what all is included in the possession which God has purchased. Consider again (1 Cor. 6:20), so God not only bought our spirit ...but our body as well. Jesus died both the first and second death (Is. 53:9-10), in order redeem both body and soul. If your saved; body, soul & spirit belongs to God. What was the price which God paid, (1 Ptr. 1: 18-19); so with the blood of God's dear son Jesus Christ. Now the only part of God's purchase that is in his present possession is the spiritual – soul & spirit. <u>It is the ungodly activities of the non-possessed part – (the flesh) - that causes</u>

Christians to think that they can lose or have lost their Salvation.

By virtue of the Holy Spirits baptism God has the soul and spirit. But it is God's will and purpose in redemption to have all of us; (in his possession) soul, spirit, body. Look at what Paul says about the matter (1 Thes. 5:23). So, when is the Redemption? (Rom. 8) tells us that at the Resurrection, when the saints will be "glorified together" with Jesus Christ, the Redemption will be complete. (Remember we are sealed until then (Eph. 1:13-14; Rom. 8:23). How much more security could anyone want than that? But there is more...

The Holy Spirits Indwelling

The Spirits' indwelling also makes the saint secure (1 Cor. 6:19), the body of the Christian is the temple of the Holy Spirit and His residency is permanent. Let's compare (cf.) Scripture with Scripture (1 Cor. 2:13) and note some key areas of blessing regarding God's dwelling place..., HIS TEMPLE. (Ex. 20:24; Eph. 2:19-22; 1 Ptr. 2:5) notice in (Ex. 20:24) God has recorded his name and what is the

blessing...Salvation of course. In (Eph. 2:19-22) we see household, building, temple and habitation. In (1 Ptr. 2:5) we're acceptable to God by Christ. So God says he places his name on his Temple...then He tells us that his Temple is composed of living saints. And then in (Eph. 3:14-15) the Apostle Paul tells us what that name is, so there will be no mistaking as to which people make up the temple where God personally dwells:

"I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." What is that name? Why, the whole family is named of Christ, and the name is Christians – "Christ-Ones." So, God has bought the property, written his name on it (Rev. 3:12) and moved in. Since he is the Land Lord, He cannot be evicted. He is there to stay (Ecc. 3:14). The principle of sowing and reaping is at work even in this doctrine of our being God's temple. If we allow God to make us his temple now (by accepting his Salvation), then in eternity, he will make himself our temple (Rev. 21:22) we will dwell in him for all eternity (1 Cor. 15:28). Yes indeed the Lord (2 Cor. 3:17) indwells us,

keeping us secure unto himself. "...Christ in you, the hope of Glory." (Col. 1:27).

The Holy Spirits Intercession

The intercessory work of the Holy Spirit makes the Saint secure. Just as Jesus Christ, our advocate intercedes for us in heaven, so the Holy Spirit indwelling our bodies intercedes for us here on earth. (Rom. 8:26-27) notice "...intercession for us..." An infirmity is a weakness or a lack of strength. In our lack of strength to maintain our own salvation, the Holy Spirit comes to our rescue. We find an illustration of this in this life of Moses. When Israel faced Amalek in the wilderness (Ex. 17) God told Moses to send Joshua out to fight them. While the battle was being fought, Moses was to go up on the hill and pray. As long as his hands were lifted high unto God, Israel won.

When he dropped his hands, Israel lost. As the battle went on Moses grew tired, consequently, he could no longer lift his arms and Israel began to lose. So, Aaron and Hur sat Moses down on a stone and held his hands up

for him “and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.” Now read through the story and consider the following types or comparisons.

> Israel represents a type of: (New man in Christ)
> Amalek represents a type of: (Old man… the Flesh)
> The Wilderness represents a type of:(Sin Cursed World)
> Moses represents a type of: (The Christian)
> Joshua represents a type of: (Saviour Jesus Christ)
> The Hill represents a type of: (Mt. Zion Eph. 2:6)
> Aaron represents a type of: (High Priest…Christ)
> Hur (light) represents a type of: (Holy Spirit)
> The Stone represents a type of: (Christ…the foundation)
> The Sword represents a type of: (Word of God)

Just as Moses was victorious because of his two intercessors, so we will be “until the going down of the sun (death).” With Christ in Heaven and the Holy Spirit on earth as our intercessors there is no way for us to lose the battle. In fact according to (Heb. 7:25) it is the very act of intercession, made on our behalf by

our Lord that allows our God to save us “to the uttermost,” (unto the very end).

How much more salvation could a person want then to be saved to the uttermost? So we’ve seen how God planned Salvation; how Christ provided it; and how the Holy Spirit keeps it. Now (of course according to the Bible (1 Jn. 5:7) the Trinity is one, so all three of the God Head Bodily is in complete control in each of these points.

It’s all for Christ’s sake!!
May God bless you with these notes...remember the song “... safe and secure from ALL alarm.”
God would never allow anyone to throw away his power
after having completed a work (Ecc. 3:14)

A-men...GOD BLESS

Notes Section

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